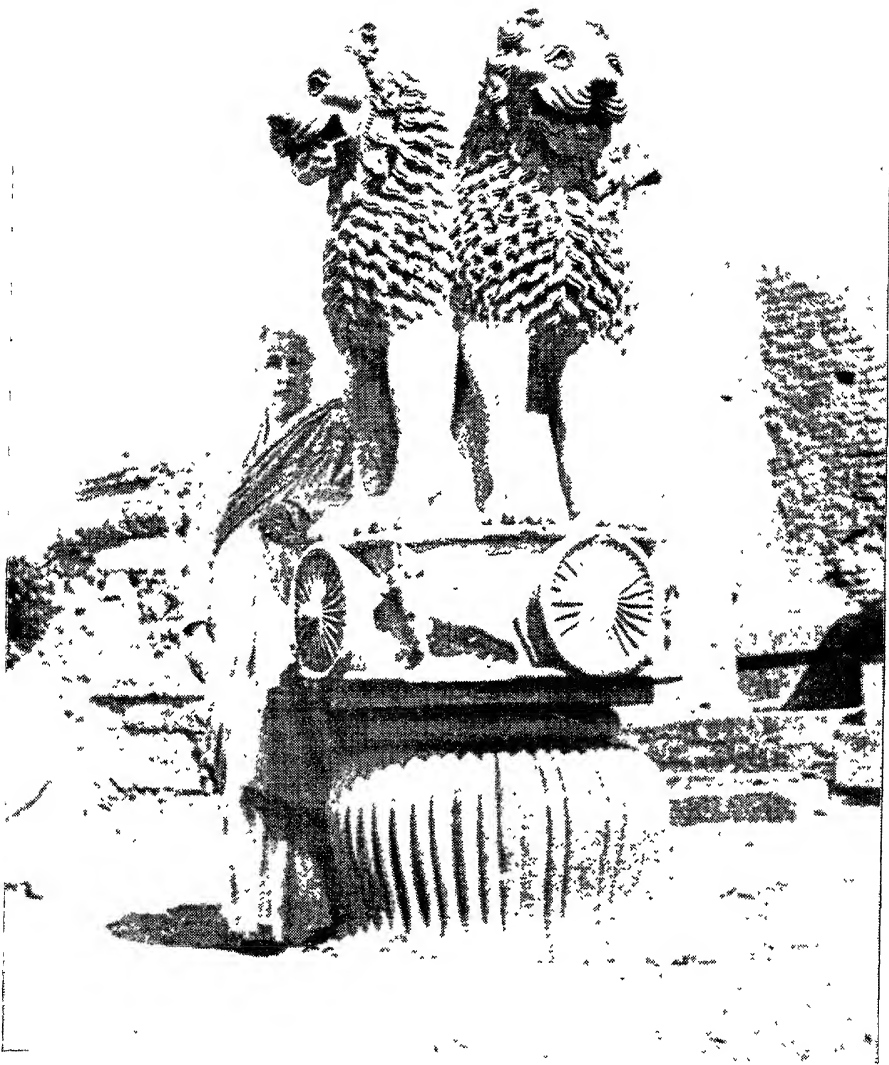


The Adyar Library Series—No. 72

GENERAL EDITOR :

G. SRINIVASA MURTI, B.A., B.L., M.B & C.M., VAIDYARATNA
Director, Adyar Library

EDICTS OF AS'OKA
(PRIYADARS'IN)



Lion Capital of Asoka Pillar excavated at Saranath, 1904

DR. ANNIE BESANT

standing by the capital, before its later removal to the Saranath Museum

EDICTS OF AS'OKA

(PRIYADARS'IN)

WITH ENGLISH TRANSLATION

BY

G. SRINIVASA MURTI

AND

A. N. KRISHNA AIYANGAR

THE ADYAR LIBRARY

1950

Printed by C. Subbarayudu, at the Vasanta Press,
The Theosophical Society, Adyar, Madras

FOREWORD

TO S'ri C. Jinarājadāsa, the President of the Theosophical Society, we owe the inspiration to bring out this translation of the As'okan Edicts, together with the original text, Sanskrit *chāyā* and transliteration in Roman script. The purpose of the present translation is to present a popular edition of the edicts of the great Emperor and to give the precepts contained therein, the widest publicity possible; for, his message of tolerance, concord, peace and *Dharma Vijaya* is of special value at the present day. *Samavāya eva Sādhuh* (Concord alone is excellent), proclaimed the great Emperor, when he was faced with the problem of rival religions, philosophies and systems of thought prevalent in his vast empire; and he tried to solve the problem by emphasizing the essential unity and agreement with regard to the fundamental verities in all of them and by achieving *samavāya* (concord, harmony or integration) among the diverse systems.

The scheme adopted in this work is as follows:—on the left side, the text is presented with the corresponding transliterated text of the edicts in English; on the right side, the Sanskrit *chāyā* and the English translation of the corresponding text on the left side are presented. The edicts are all brought under the three heads: Rock Edicts, Pillar Edicts and Cave Edicts.

The map of the Empire of As'oka added to this volume is reproduced from the Journal *Ancient India*,

(No. 4, July 1947 to January 1948, p. 15), with the kind permission of the Director-General of Archaeology, New Delhi. We record our grateful thanks to the Director-General for the permission granted.

To Pandit V. Krishnamacharya of the Adyar Library we are indebted for many useful suggestions. Pandit N. Ramachandra Bhat (also of the Adyar Library) has helped us in the preparation of the text and the passing of the proofs. Pandit N. Aiyaswami Sastri, (our Honorary Editor, now Professor at Santiniketan) has given valuable advice in regard to the Rūpnāth Edict. The press copy of the work was prepared by Pandit V. Narayanaswami Sastri of the Adyar Library. We record our grateful thanks to all these scholars associated in this work.

There is a fairly extensive literature on As'oka from which we have profited. Particular mention has, however, to be made of the following works to which we are specially indebted: *Corpus Inscriptionum Indicarum*, Vol. 1, *Inscriptions of As'oka*, by E. Hultzsch; *Piyadasi Inscriptions*, by Ramavatara Sharma; *The Edicts of Asoka*, (English Translation) by V. A. Smith; *Asoka and His Inscriptions* by B. M. Barua and *Asoka Text and Glossary* by A. C. Woolner, 2 volumes.

To the Vasanta Press, we owe special thanks for printing the work at very short notice, maintaining their high standard of excellence.

Adyar Library
7th February, 1950

G. SRINIVASA MURTI
A. N. KRISHNA AIYANGAR

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प्रियदर्शिप्रशस्तयः

शिलालेखाः

ROCK EDICTS OF PRIYADARS'IN

(AS'OKA)

प्रथमो लेखः

१. इयं धम्मलिपि देवानं पियेना पियदसिना लेखिता [1]
हिदा ना किछि जिवे आलभितु पजोहितविये [1]

२. नो पि चा समाजे कटविये [1] बहुका हि दोसा
समाजसा देवानं पिये पियदसी लाजा दखति [1] अथि पि चा एकतिया
समाज साधुमता देवानं पियसा पियदसिसा लाजिने [1]

३. पुले महानससि देवानं पियसा पियदसिसा लाजिने
अनुदिवसं बहुनि पानसहसानि आलभियिसु सुपठाये [1] से इदानि यदा
इयं धम्मलिपि लेखिता तदा तिनि येवा पानानि आलभियंति

४. दुवे मजुला एके मिगे [1] से पि च मिगे नो धुवे [1]
एतानि पि च तिनि पानानि नो आलभियिसंति [1]

1. Iyaṃ dhammalipi devānaṃ piyenā piyadasinā
lekhitā [1] Hidā nā kichi jive ālabhitu pajohitaviye [1]

2. No pi cā samāje kaṭaviye [1] Bahukā hi dosā
samājasā devānaṃ piye piyadasī lājā dakhati [1] Athi
pi cā ekatiyā samāja sādhumatā devānaṃ piyasā
piyadasisā lājine [1]

3. Pule mahānasasi devānaṃ piyasā piyadasisā
lājine anudivasanā bahuni pānasahasāni ālabhiyisu
supaṭhāye [1] Se idāni yadā iyaṃ dhammalipi lekhitā
tadā timni yevā pānāni ālabhiyaṃti.

4. duve majulā eke mige [1] Se pi ca mige no
dhuve [1] Etāni pi ca tini pānāni no ālabhiyaṃti [1]

ROCK EDICT I

१. इयं धर्मलिपिर्देवानां प्रियेण प्रियदर्शिना लेखिता इह न कश्चिज्जीव आलभ्य प्रहोतव्यः ।

२. नापि च समाजः कर्तव्यो बहुकान् हि दोषान् समाजस्य देवानां प्रियः प्रियदर्शी राजा पश्यति । सन्त्यपि चैके समाजाः साधुमता देवानां प्रियस्य प्रियदर्शिनो राज्ञः ।

३. पुरा महानसे देवानां प्रियस्य प्रियदर्शिनो राज्ञोऽनुदिवसं बहूनि प्राणसहस्राण्यालप्सत सूपार्थाय तदिदानीं यदा इयं धर्मलिपिर्लेखिता तदा त्रय एव प्राणा आलभ्यन्ते द्वौ मयूरावेको मृगः । सोपि च मृगो न ध्रुवः । एतेऽपि च त्रयः प्राणा नालप्स्यन्ते ॥

1. This edict on Dharma has been caused to be inscribed by command of Devānāmpriya Priyadars'i (King Priyadars'i, the beloved of the Gods).

Here no animal shall be killed or sacrificed.

2. Nor shall samājas (festive gatherings) be held, because King Devānāmpriya Priyadars'i sees many evils in such gatherings.

But there are certain samājas which are considered meritorious by King Devānāmpriya Priyadars'i.

3. Formerly, several thousands of animals were slaughtered for soups in the kitchen of King Devānāmpriya Priyadars'i. But, now, when this instruction on Dharma is being inscribed, only three lives (animals) are being killed: *i.e.* two peacocks and one deer; even this deer is not slaughtered regularly. In future, even these three lives shall not be slaughtered.

द्वितीयो लेखः

४. सवता विजितसि देवानं पियसा पियदसिसा लाजिने ये
च अंता अथा चोडा पंडिया सातियपुतो केललपुतो तंबपंनि

५. अंतियोगे नाम योनलाजा ये चा अंने तसा अंतियोगसा
सामंता लाजानो सवता देवानं पियसा पियदसिसा लाजिने दुवे चिकिसका
कटा मनुसचिकिसा चा पसुचिकिसा चा [१] ओसधानि मनुसोपगानि चा
पशोपगानि च अतता नथि

६. सवता हालापिता चा लोपापिता चा [१] एवमेवा मुलानि
चा फलानि चा अतता नथि सवता हालापिता चा लोपापिता चा [१]

4. Savatā vijitasi devānaṃ piyasā piyadasisā lājine
ye ca aṃtā athā coḍā paṃḍiyā sātiyaputo kelalaputo
taṃbapaṃni

5. Aṃtiyoge nāma yona lājā ye cā aṃne tasā aṃ-
tiyogasā sāmaṃtā lājāno savatā devānaṃ piyasā piya-
dasisā lājine duve cikisakā kaṭā manusacikisā cā pasu-
cikisā cā [१] Osadhāni manusopagāni cā paś'opagāni cā
atatā nathi

6. savatā hālāpitā cā lopāpitā cā [१] Evamevā
mulāni cā phalāni cā atatā nathi savatā hālāpitā cā

ROCK EDICT II

१. सर्वत्र विजिते देवानां प्रियस्य प्रियदर्शिनो राज्ञो ये चान्ता यथा चोडाः पाण्ड्याः सत्यपुत्रः केरलपुत्रस्ताम्रपर्णी अन्तियोको नाम यवनराजो ये चान्ये तस्यान्तियोकस्य सामन्ता राजानः सर्वत्र देवानां प्रियस्य प्रियदर्शिनो राज्ञो द्वे चिकित्से कृते मनुष्यचिकित्सा च पशुचिकित्सा च ।

२. औषधानि मनुष्योपगानि च पशूपगानि च यत्र यत्र न सन्ति सर्वत्र हारितानि च रोपितानि च ।

३. एवमेव मूलानि च फलानि च यत्र यत्र न सन्ति सर्वत्र हारितानि च रोपितानि च ।

1. Everywhere in the conquered dominions of King Priyadars'in, the beloved of the gods, and the dominions on the borders as those of the Coḍas, the Pāṇdyas, the Satiyaputra, the Keralaputra, Tāmbraparnī, the yavana king named Antiyoka and the other neighbouring kings of this Antiyoka, two kinds of medical treatment were established by King Priyadar-sin, the beloved of the gods, *viz.* medical treatment for human beings and medical treatment for cattle.

2. Medicinal herbs useful for human beings and cattle have been imported and grown, wherever they were not available.

3. Similarly, roots and fruits have also been imported and caused to be grown, wherever they were not available (hitherto).

मगेषु लुखानि लोपितानि उदुपानानि चा खानापितानि पट्टिभोगाये पसु-
मुनिसानं [1]

तृतीयो लेखः

६. देवानं पिये पियदसि लाजा हेवं आहा [1]

७. दुवाडसवसामिसितेन मे इयं आनपयिते [1] सवता विजि-
तसि मम युता लजुके पादेशिके पंचसु पंचसु वसेसु अनुसयानं निखमंतु
एतायेवा अथाये इमाये धमनुसथिया यथा अंनाये पि कंमाये [1] साधु

८. मातापितिसु सुसुसा मितसंथुतनातिकयानं चा बंभनसमनानं

lopāpitā cā [1] Magesu lukhāni lopitāni udupānāni cā
khānāpitāni paṭibhogāye pasumunisānaṃ [1]

6. Devānaṃ piye piyadasi lājā hevaṃ āhā. [1]

7. Duvāḍasavasābhisitena me iyaṃ ānapayite [1]
Savatā vijitasi mama yutā lajuke pādes'ike paṃcasu
paṃcasu vasesu anusayānaṃ nikhamaṃtu etāyevā
athāye imāye dhammanusathiyā yathā aṃnāye pi
kaṃmā ye [1] sādhu

8. mātāpitisu sususā mitasamthutanātikyānaṃ cā

४. मार्गेषु वृक्षा रोपिता उदपानानि च खानितानि प्रति-
भोगाय पशुमनुष्याणाम् ।

ROCK EDICT III

१. देवानां प्रियः प्रियदर्शी राजा एवमाह ।

२. द्वादशवर्षाभिषिक्तेन मया इदमाज्ञप्तम् ।

३. सर्वत्र विजिते मम युक्ता रज्जुकाः प्रादेशिकाश्च पञ्चसु
पञ्चसु वर्षेषु अनुसंयानं निष्क्रामन्तु एतस्मै अर्थाय अस्यै धर्मानुशिष्ट्यै यथा
अन्यस्मा अपि कर्मणे ।

४. साधु मातापित्रोः शुश्रूषा । मित्रसंस्तुतज्ञातीनां च

4. For the use of men and cattle, trees have been
grown and wells caused to be dug on the roads.

1. King Priyadars'in the beloved of the gods,
speaks thus:

2. When I had been consecrated ruler for twelve
years, the following order was issued ;

3. Everywhere in my dominions the imperial,
provincial and local officers known as the Yuktas,
Rajjukas and Prādesikas shall set out on tour, through-
out their charges, once in five years, for the purpose of
proclaiming the following instruction in Dharma and
other business of state.

4. Meritorious is obedience to father and mother.
Meritorious is generosity to friends, acquaintances,

चा [१] साधु दाने [१] पानानं अनालंभे साधु अपवियाता अपभंडता
साधु [१] पलिसापि च युतानि गननसि अनपयिसंति हेतुवता चा वियं-
जनते च [१]

चतुर्थो लेखः

९. अतिकंतं अंतलं बहुनि वससतानि वधितेवा पानालंभे
विहिंसा चा भुतानं नातिनं असंपटिपति समनबंभनानं असंपटिपति [१] से
अजा देवानं पियसा पियदसिने लाजिने धंमचलनेना भेलिघोसे अहो धंम-
घोसे विमनदसना

१०. हथिनि अगिकंधानि अन्नानि चा दिव्यानि लुपानि दस-
यितु जनस [१] आदिसे बहुहि वससतेहि ना हुतपुल्लवे तादिसे अजा

bambhanasamanānam cā [१] Sādhu dāne [१] Pānānam
anālam̐bhe sādhu apaviyātā apabham̐datā sādhu [१]
Palisāpi ca yutāni gananasī anapayisanti hetuvatā cā
viyam̐ janate ca [१]

9. Atikaṁṭam̐ aṁtalam̐ bahuni vasasatāni vadhi-
tevā pānālam̐bhe vihiṁsā cā bhutānam̐ nātinam̐ asam̐
patipati samanabambhanānam̐ asam̐paṭipati [१] Se ajā
devānam̐ piyasā piyadasine lājine dham̐macalanenā
bhelighose aho dham̐maghose vimanadasanā

10. hathini agikaṁdhāni am̐nāni cā divyāni lupāni
dasayitu janasa [१] Ādisē bahuhi vasasatehi nā huta-

ब्राह्मणश्रमणानां च साधु दानम् । प्राणानामनालम्भः साधुः । अल्पव्ययता
अल्पभाण्डता साधुः ।

५. परिषदोऽपि च युक्तान् गणने आज्ञापयिष्यन्ति हेतुतश्च
व्यञ्जनतश्च ।

ROCK EDICT IV

१. अतिक्रान्तमन्तरं, बहूनि वर्षशतानि वर्धित एव प्राणा-
लम्भो विहिंसा च भूतानां ज्ञातीनामसंप्रतिपत्तिः श्रमणब्राह्मणानामसंप्रतिपत्तिः ।

२. तदद्य देवानां प्रियस्य प्रियदर्शिनो राज्ञो धर्मचरणेन
मेरीघोषोऽथो धर्मघोषो विमानदर्शनानि हस्तिनोऽग्निस्कन्धा अन्यानि च
दिव्यानि रूपाणि दर्शयितुं जनस्य ।

relatives, Brāhmaṇas and Śramaṇas (Ascetics). Meri-
torious is abstention from slaughter of animals. Meri-
torious is the minimizing of expenditure and of
possessions accumulated.

5. The Council of State shall order the state
officers to register these rules for observation both
in letter and spirit.

1. For hundreds of years in times past, slaughter
of animals, cruelty to living beings, discourtesy to
relatives and discourtesy to Śramaṇas (Ascetics) and
Brāhmaṇas have been allowed to increase.

2. But now, on account of the practice of Dharma
by King Priyadars'in, the beloved of the gods, there is
heard in place of the sound of war drums, the sound of
proclamations of Dharma, exhibitions to the people
of Vimānas, chariots, elephants, illuminations and
divine representations.

वढिते देवानं पियसा पियदसिने लाजिने धंमनुसथिये अनालंभे पानानं
अविहिसा भुतानं नातिसु

११. संपटिपति बंभनसमनानं संपटिपति मातापितिसु सुसुसा [1]
एसे चा अंने चा बहुविधे धंमचलने वधिते । वधियिसति चेवा देवानं
पिये पियदसि लाजा इमं धंमचलनं [1] पुता च कं नताले चा पनातिक्का
चा देवानं पियसा पियदसिने लाजिने

१२. पवढयिसंति चेव धंमचलनं इमं आवक्कपं धंमसि सीलसि
चा चिठितु धंमं अनुसासिसंति [1] एसे हि सेठे कंमं अं धंमानुसासनं [1]

puluve tādise ajā vaḍhite devānaṃ piyasā piyadasine
lājine dhammanusathiye anālaṃbhe pānānaṃ avihisā
bhutānaṃ nātisu

११. saṃpaṭipati baṃbhanasamanānaṃ saṃpaṭi-
pati mātāpitisu, sususā [1] Ese cā amne cā bahuvidhe
dhammacalane vadhite. Vadhivisati cevā devānaṃ
piye piyadasī lājā imaṃ dhammacalanam [1] Puta ca
kaṃ natāle cā paṇātikyā cā devānaṃ piyasā piyadasine
lājine

12. pavaḍhayisaṃti ceva dhammacalanam imaṃ
āvakapaṃ dhammasi sīlasi cā ciṭṭitu dhammaṃ
anusāsisaṃti [1] Ese hi seṭṭhe kaṃmaṃ aṃ dhammānu-

३. यादृशं बहुभिर्वर्षशतैर्न भूतपूर्वं तादृशमद्य वर्धितो देवानां प्रियस्य प्रियदर्शिनो राज्ञो धर्मानुशिष्ट्या अनालम्भः प्राणानामविहिंसा भूतानां ज्ञातिषु संप्रतिपत्तिर्ब्राह्मणश्रमणानां संप्रतिपत्तिर्मातापित्रोः शुश्रूषा ।

४. एतच्चान्यच्च बहुविधं धर्मचरणं वर्धितम् । वर्धयिष्यति चैव देवानां प्रियः प्रियदर्शी राजेदं धर्मचरणम् । पुत्राश्च नप्तारश्च प्रनप्तारश्च देवानां प्रियस्य प्रियदर्शिनो राज्ञः प्रवर्धयिष्यन्ति चैव धर्मचरणमिदं यावत्करुणं, धर्मे शीले च तिष्ठन्तो धर्ममनुशासिष्यन्ति ।

3. By reason of the proclamation of Dharma of King Priyadars'in, the beloved of the gods, there is now observed, what had not been observed for many hundreds of years in earlier times, abstention from slaughter of animals and from cruelty to living creatures, respect to relatives, respect to Brāhmaṇas and Śramaṇas (Ascetics) and dutiful regard to mother and father.

4. The practice of Dharma has been promoted by this and other methods and in many ways. King Priyadars'in, the beloved of the gods, will ever promote the practice of Dharma ; and the sons, great grandsons and great great grandsons of King Priyadars'in, the beloved of the gods, will increasingly promote the practice of Dharma, till the end of the present aeon (*kalpa*) ; and themselves abiding by Dharma and good conduct, will instruct the people in Dharma and good conduct.

धंमचलनेपि चा नो होति असिलसा [1] से इमसा अथसा वधि अहिनि
चा साधु [1] एताये अथाये इयं लिखिते [1]

१३. इमसा अथसा वधि युजंतु हिनि च मा अलोचयिसु [1]
दुवाडसवशाभिसितेना देवानं पियेना पियदशिना लाजिना लेखिता [1]

पञ्चमो लेखः

१३. देवानं पिये पियदसि लाजा अहा कयाने दुकले [1] ए
आदि कले कयानसा से दुकलं कलेति [1] से ममया बहु कयाने कटे [1]
ता मम पुता चा नताले चा

१४. पलं चा ते हि ये अपतिये मे आवकपं तथा अनुवटिसंति

sāsanam [1] Dhammacalanepi cā no hoti asilasā [1]
Se imasā athasā vadhi ahini cā sādhu [1] Etāye athāye
iyam likhite [1]

13. Imasā athasā vadhi yujantu hini ca mā
alocayisu [1] Duvāḍasavas'ābhisitenā devānam piyenā
piyadas'inā lājinā lekhitā [1]

13. Devānam piye piyadasi lājā ahā kayāne
dukale [1] E ādi kale kayānasā se dukalam kaleti [1] Se
mamayā bahu kayāne: kaṭe [1] Tā mama putā cā
natāle cā

14. palam cā te hi ye apatiye me āvakapam

५. एतद्धि श्रेष्ठं कर्म यद्धर्मानुशासनं, धर्मचरणमपि न भवत्य-
शीलस्य । तदस्यार्थस्य वृद्धिरहानिश्च साधुः । एतस्मै अर्थायेदं लिखितम् ।

६. अस्यार्थस्य वृद्धिं युञ्जन्तु हानिं च मा आलोचयन्तु ।
द्वादशवर्षाभिषिक्तेन देवानां प्रियेण प्रियदर्शिना राज्ञा लेखितम् ।

ROCK EDICT V

१. देवानां प्रियः प्रियदर्शी राजा आह ।

२. कल्याणं दुष्करम् । यो यदि कुर्यात् कल्याणस्य स दुष्करं
करोति । तन्मया बहु कल्याणं कृतं, तन्मम पुत्राश्च नप्तारश्च परं च तानि

5. This is the most meritorious work *i.e.* this instruction in Dharma. The practice of Dharma is not possible for one devoid of good conduct. Promotion of Dharma is ever meritorious, not its neglect. For this purpose this (edict) has been written.

6. Let people unitedly devote themselves for the increase of Dharma and not permit its decrease. This rescript was caused to be inscribed by Devānampriya Priyadars'in, when he had ruled as anointed king for twelve years.

1. King Priyadars'in, the beloved of the gods, spoke thus :

2. It is very difficult to do a goodly (*kalyāṇam*) act. He who does it, accomplishes a very difficult task. Many benevolent actions have been done by me ; my sons and their descendants who follow me (in perform-

से सुकटं कळंति [1] ए चु हेता देसं पि हापयिसति से दुकटं कळति [1]
पापे हि नाम सुपदालये [1] से अतिकंतं अंतलं नो हुतपुल्लव धंममहामाता
नाम [1] तेदसवसाभिसितेना ममया धंममहामाता कटा [1] ते सव-
पासंडेसु वियापटा

१५. धंमाधिथानाये चा धंमवढिया हिदसुखाये चा धंमयुतसा
योनकंबोजगंधालानं एवापि अंने अपलंता [1] भटमयेसु बंभनिभेसु अनथेसु
वुधेसु हिदसुखाये धंमयुताये अपलिबोधाये वियापटा ते [1] बंधनवधसा
पटिविधानाये अपलिबोधाये मोखाये चा एयं अनुबधं पजाव ति वा

tathā anuvaṭṭisaṃṭi se sukaṭaṃ kachaṃti [1] E cu hetā
desaṃ pi hāpayisati se dukaṭaṃ kachati [1] Pāpe hi
nāma supadālaye [1] Se atikaṃtam aṃtalam no huta-
puluva dhammamamahāmātā nāma [1] Tedasavasābhisi-
tenā mamayā dhammamamahāmātā kaṭā [1] Te savapā-
saṃḍesu viyāpaṭā

15. dhammādhithānāye cā dhammavaḍḍhiyā hida
sukhāye cā dhammayutasā yonakambojagandhālānaṃ
evāpi aṃne apalaṃtā [1] Bhaṭamayesu baṃbhanibhesu
anathesu vudhesu hidasukhāye dhammayutāye apali-
bodhāye viyāpaṭā te [1] Baṃdhanavadhasā paṭividhā-
nāye apalibodhāye mokhāye cā eyaṃ anubhadham
pajāva ti vā

हि यान्यपत्यानि मे यावत्कल्पं तथानुवर्तिष्यन्ते तत्सुकृतं करिष्यन्ति । यस्वत्र देशमपि हापयिष्यति स दुष्कृतं करिष्यति । पापं हि नाम सुप्रचारम् ।

३. तदतिक्रान्तमन्तरं न भूतपूर्वा धर्ममहामात्रा नाम । त्रयो-
दशवर्षाभिषिक्तेन मया धर्ममहामात्राः कृतास्ते सर्वपाषण्डेषु व्यापृताः
धर्माधिष्ठानाय च धर्मवृद्ध्या हितसुखाय च धर्मयुक्तस्य यवनकम्बोजगन्धा-
राणाम् एवमप्यन्येऽपरान्ता भृतार्येषु ब्राह्मणेभ्येषु अनाथेषु वृद्धेषु हितसुखाय
धर्मयुक्तस्य अपरिबाधाय व्यापृताः ते बन्धनवधस्य प्रतिविधानाय अपरि-
बाधाय मोक्षाय च । एवमनुबन्धं प्रजावन्त इति वा कृताधिकारा इति वा

ing good deeds) till aeon's end, they do well ; and he who violates even a part of this command, does ill ; for it is easy to spread sin.

3. In the past, for a long time, officers called Dharmamahāmātras (to enforce the laws of Dharma) have not been in existence. When thirteen years had elapsed after my consecration as king, I appointed Dharmamahāmātras. They are commissioned to promote the welfare and Dharma among followers of all religions ; to promote the welfare and happiness of the virtuous, the Yavanas, the Kāmbhojas, the Gandhāras¹ and others on the borders ; to promote the welfare and happiness as among servant and master, Brāhmaṇas and the rich, the protectorless (*anātha*) and the aged ; to promote the welfare and remove troubles (*aṇaribādhāya*) of those engaged in Dharma ; to prevent (unjust) imprisonment and loss of life, and for safety and deliverance, giving due consideration to persons with large families or official

¹ Some add " the Rāṣṭrikas and Pīṭhikas."

१६. कटाभिकाले ति वा महालके ति वा वियापटा ते [1]
हिदा बाहिलेसु चा नगलेसु सवेसु ओलोधनेसु भातिनं च ने भगिनिना
एवापि अंने नातिक्ये सवता वियापटा [1] ए इयं धंमनिसिते ति वा
दानसंयुते ति वा सवता विजितसि ममा धंमयुतसि वियापटा ते धंममहा-
माता [1] एताये अठाये

१७. इयं धंमलिपि लेखिता [1] चिलथितिक्या होतु तथा च
मे पजा अनुवतंतु [1]

षष्ठो लेखः

१७. देवानं पिये पियदसि लाजा हेवं आहा [1] अतिकंतं
अंतलं नो हुतपुल्लवे सवं कालं अठकंमे वा पटिवेदना वा [1] से ममया
हेवं कटे [1] सवं कालं अदमनसा मे

16. Kaṭābhikāle ti vā mahālake ti vā viyāpaṭā
te [1] Hidā bāhilesu cā nagalesu savesu olodhanesu
bhātinam ca ne bhagininā evāpi amne nātikye savatā
vīyāpaṭā [1] E iyaṁ dhammanisite ti vā dānasamnyute
ti vā savatā vijitasi mamā dhammayutasi viyāpaṭā
te dhammamamahāmātā [1] Etāye aṭhāye

17. iyaṁ dhammalipi lekhitā [1] Cilathitikyā hotu
tathā ca me pajā anuvataṃtu.

17. Devānam piye piyadasi lājā hevaṁ āhā [1]
Atikaṃtam aṃtalam no hutapuluve savam kalam
aṭhakamme vā paṭivedanā vā [1]. Se mamayā hevaṁ
kaṭe [1] Savam kalam adamanasā me

महान्त इति वा व्यापृताः । त इह बाह्येषु च नगरेषु सर्वेषु अवरोधनेषु
भ्रातृणां चान्ये भगिनीनामेवमप्यन्ये ज्ञातिषु सर्वत्र व्यापृताः ।

४. एवं धर्मनिश्चिता इति वा दानसंयुक्ता इति वा सर्वत्र
विजिते मम धर्मयुक्ता व्यापृतास्ते धर्ममहामात्राः । एतस्मै अर्थाय इयं
धर्मलिपिलेखिता चिरस्थितिका भवतु । तथा च मे प्रजा अनुवर्तन्ताम् ।

ROCK EDICT VI

१. देवानां प्रियः प्रियदर्शी राजा एवमाह ।

२. अतिक्रान्तमन्तरं न भूतपूर्वं सर्वं कालमर्थकर्म वा प्रति-
वेदना वा । तन्मया एवं कृतं सर्वकालम् अदतो मे अवरोधने गर्भागारे
responsibilities or are high-souled. They are engaged
in supervising, here (at Pāṭaliputra), in (all) provincial
towns, in the inner apartments of my brothers and
sisters and other kinsmen.

4. Thus are employed in all my empire the
Dharmamahāmātras as devoted to Dharma and
Charity. For this purpose this edict has been caused to
be engraved. May it endure for long ages and may my
subjects act accordingly.

1. King Priyadars'in the beloved of the gods
speaks thus :

2. For a long time past, transactions of state
were not attended to or reports received, at all hours.
Now this arrangement has been made by me that during
all hours and in all places, whether I am dining or in
the Lady's apartments, or in the inner apartments,
or in the lavatory, or when riding, or in the garden,

१८. ओलोघनसि गभागालसि वचसि विनितसि उयानसि
सवता पटिवेदका अठं जनसा पटिवेदंतु मे [१] सवता जनसा अठं
कळामि हकं [१] यं पि चा किळि मुखते आनपयामि हकं दापकं वा
सावकं वा ये वा पुना महामातेहि

१९. अतियायिके आ(लो)पितं होति तायेठाये विवादे निज्ञति
वा संतं पलिसाये अनंतलियेना पटि(-वेदेत-)विये मे सवता सर्वं
कालं हेवं आनपयिते ममया [१] नथि हि मे दोसे व उठानसा अठसंतिल-
नाये चा [१] कटवियमुते हि मे सवलोकहिते [१] तसा पुना एसे
मुले उठाने

२०. अठसंतिलना चा [१] नथि हि कंमतला सवलोकहि-

18. Olodhanasi gabhāgālasī vacasī vinitasī uyā-
nasi savatā paṭivedakā aṭham janasā paṭivedamtu me [1]
Savatā janasā aṭham kachāmi hakaṁ [1] Yaṁ pi cā
kichī mukhate ānapayāmi hakaṁ dāpakam vā sāvakam
vā ye vā punā mahāmātehi

19. atiyāyike ālopitaṁ hoti tāyēṭhāye vivāde
nijhati vā saṁtaṁ palisāye anamṭaliyenā paṭi(vedeta)
viye me savatā savam kālaṁ hevaṁ ānapayite
mamayā [1] Nathi hi me dose va uṭhānasā aṭhasamṭila-
nāye cā [1] Kaṭaviyamute hi me savalokahite [1] Tasā
punā ese mule uṭhāne

20. aṭhasamṭilanā cā [1] Nathi hi kaṁmatalā

वर्चसि विनीते उद्याने सर्वत्र प्रतिवेदका अर्थं जनस्य प्रतिवेदयन्तु मे ।
सर्वत्र जनस्यार्थं करिष्याम्यहम् ।

३. यदपि च किञ्चिन्मुखत आज्ञापयाम्यहं दापकं वा श्रावकं
वा यद्वा पुनर्महामात्रैः आत्ययिके आ(ज्ञा)पितं भवति तस्मै अर्थाय
विवादे निध्यातौ वा सत्यां परिषदा आनन्तर्येण प्रति(वेदयि)तव्यं मे
सर्वत्र सर्वकालम् ।

४. एवमाज्ञापितं मया । नास्ति हि मे तोषो वा उत्थानाय
अर्थसंतरणाय च । कर्तव्यं मतं हि मे सर्वलोकहितम् । तस्य पुनरेतन्मूल-
मुत्थानम् अर्थसंतरणं च । नास्ति हि कर्मान्तरं सर्वलोकहितेन ।

everywhere, the reporters should report to me the business of the people. I shall attend to it everywhere.

3. And when I issue orders orally to an officer appointed to make gifts or to an officer appointed for making proclamations or when orders have been ordered by great officials of the state (*Mahāmātras*) in an emergency, should there be a difference of opinion, or should the matter be in debate, it should be reported to me by the Council (*Pariṣad*) at all times and in all places.

4. I have ordered thus :

I am never completely satisfied with my work of wakefulness or despatch of business. I consider that I must work for the welfare of all people ; and the attainment of this is rooted in wakefulness and due despatch of business. There is no other work for me (more important) than doing what is good for the well-being

तेना [१] यं च किञ्चि पलकमामि हकं [१] किति भुतानं अननियं येहं
हिद च कानि सुखायामि पलत चा स्वगं आलाधयितु [१] से एतायेठाये
इयं धम्मलिपि लेखिता [१] चिलठितिक्या होतु तथा च मे पुतदाले पलक-
मातु सवलोकहिताये [१]

२१. दुकले च इयं अनता अगेना पलकमेना [१]

सप्तमो लेखः

२१. देवानंपिये पियदसि लाजा सवता इछति सवपासंड

savalokahitenā [१] Yaṃ ca kici palakamāmi hakam [१]
Kiti bhutānam ananiyam yeham hida ca kāni sukhā-
yāmi palata cā svagam ālādhayitu [१] Se etāyethāye
iyam dhammalipi lekhitā [१] Cilathitikyā hotu tathā ca
me putadāle palakamātu savalokahitāye [१]

21. Dukale ca iyaṃ anata āgenā palakamenā [१]

21. Devānaṃpiye piyadasi lājā savatā ichati

यत्किञ्चित् पराक्रमेहं, किमिति? भूतानामानृण्यमेयाम् इह च कांश्चित् सुखयामि परत्र च स्वर्गमाराधयितुम् ।

५. तदेतस्मा अर्थायेयं धर्मलिपिलेखिता चिरस्थितिका भवतु । तथा च मे पुत्रदारं पराक्रमतां सर्वलोकहिताय । दुष्करं चेदमन्यत्राग्रयात् पराक्रमात् ।

ROCK EDICT VII

१. देवानां प्रियः प्रियदर्शी राजा सर्वत्रेच्छति सर्वे पाषण्डा वसेयुः ।

of all people. And why do I work as aforesaid? It is to see that I may discharge my debt to beings and that I may make some happy here (in this world) and they may hereafter gain heaven.

5. For this purpose this edict has been inscribed. May it endure for long. Likewise may my children and descendants continue their efforts for the welfare of all people.

This indeed is most difficult to achieve save by utmost exertion.

1. King Priyadarśin, the beloved of the gods, wishes that everywhere (in his dominions) members of all (religions and) sects may reside (together and harmoniously).

वसेवु [1] सवे हि ते सयमं भावसुधि चा इच्छंति जने चु उचावुचाच्छंदे
उचावुचलागे [1] ते सर्वं एकदेसं पि कच्छंति [1] विपुले पि चु दाने
असा नथि

२२. सयमे भावसुधि किटनाता दिढभतिता चा निचे बाढं [1]

अष्टमो लेखः

२२. अतिकंतं अंतलं देवानंपिया विहालयातं नाम निख-
मिसु [1] हिदा मिगविया अन्नानि चा हेदिसानि अभिलामानि हुसु [1]
देवानंपिये पियदसि लाजा दसवसाभिसिते संतं निखमिथा संबोधि [1]

savapāsaṁḍa vasevu [1] Save hi te sayamaṁ bhāva-
sudhi cā ichaṁti jane cu ucāvucāchaṁde ucāvu
calāge [1] Te savam ekadesam pi kachaṁti [1] Vipule pi
cu dāne asā nathi

22. sayame bhāvasudhi kiṭanāta diḍhabhatitā cā
nice bāḍham [1]

22. Atikaṁtaṁ aṁtalaṁ devānaṁpiyā vihālayātaṁ
nāma nikhamisu [1] Hidā migaviyā aṁnāni cā hedisāni
abhilāmāni husu [1] Devānaṁpiye piyadasī lājā dasa-
vasābhisite saṁtaṁ nikhamithā saṁbodhi [1]

२. सर्वे हि ते संयमं भावशुद्धिं चेच्छन्ति, जनस्तुच्चावच-
च्छन्द उच्चावचरागः । ते सर्वमेकदेशं वा करिष्यन्ति ।

३. विपुलमपि तु दानं यस्य नास्ति संयमो भावशुद्धिः
कृतज्ञता दृढभक्तिता च नित्या बाढम् ।

ROCK EDICT VIII

१. अतिक्रान्तमन्तरं देवानां प्रिया विहारयात्रां नाम निर-
क्रमयन् । इह मृगव्या अन्यानि च ईदृशानि अभिरामाणि अभवन् ।

२. देवानां प्रियः प्रियदर्शी राजा दशवर्षाभिषिक्तः सन्
निरक्रमीत् संबुद्धः ।

2. For, all desire in common to achieve mastery of the senses and purity of mind, however varied their desires and likings, high and low, may be. Some will attend to the performance of the whole of the law, and some, of only a part.

3. Even to those who are not in a position to make large gifts, mastery of the senses, purity of mind, gratitude and steadfast devotion are certainly essential.

1. Some time has passed since kings (*Devānāmapriyas*) went on what are called *vihāra-yātras* (pleasure-tours). In these *yātras*, there were huntings and other similar enjoyments.

2. King Priyadars'in, the beloved of the gods, became well-enlightened in wisdom (*Sambuddha*) when he had been consecrated ten years.

२३. तेनता धंमयाता [१] हेता इयं होति समनबंभनानं दसने च दाने च वुधानं दसने च हिलंनपटिविधाने चा जानपदसा जनसा दसने धंमानुसथि चा धंमपलिपुछा च । ततोपया एसे भुये लाति होति देवानं-पियसा पियदसिसा लाजिने भागे अंने [१]

नवमो लेखः

२४. देवानंपिये पियदसि लाजा आहा [;] जने उचावुचं मंगलं कलेति [१] आवाधसि अवाहसि विवाहसि पजोपदाये पवाससि एताये

23. Tenatā dhammayātā [१] Hetā iyaṃ hoti samanabambhanānaṃ dasane ca dāne ca vudhānaṃ dasane ca hilaṃnapaṭivīdhāne cā jānapadasā janasā dasane dhammānusathi cā dhammapalipuchā ca [१] Tatopayā ese bhuye lāti hoti devānaṃpiyasā piyadasisā lājine bhāge aṃne [१]

24. Devānaṃpiye piyadasi lājā āhā [१] Jane ucā-
rucāṃ maṃgalaṃ kaleti [१] Ābādhasi avāhasi vivāhasi

३. तेनात्र धर्मयात्रा । अत्रेदं भवति, श्रमणानां ब्राह्मणानां च दर्शनं च दानं च वृद्धानां दर्शनं च हिरण्यप्रतिविधानं च जानपदस्य जनस्य दर्शनं धर्मानुशिष्टिश्च धर्मपरिपृच्छा च ।

४. ततोऽपि या एषा भूयो रतिर्भवति देवानां प्रियस्य प्रियदर्शिनो राज्ञः भाग्यमन्यत् ।

ROCK EDICT IX

१. देवानां प्रियः प्रियदर्शी राजा आह ।

२. जन उच्चावचं मङ्गलं करोति । आवाधे आवाहे विवाहे

3. Thereafter, tours inaugurated by him have been *Dharmayātras* (Tours of Piety). In these are performed visits to Śramaṇas (Ascetics) and Brāhmaṇas and making gifts to them, visits to elders (in wisdom), distribution of gold as alms, visits to the people of the rural divisions (*janapadas*), instruction in Dharma and discussions and questions on Dharma.

4. That these give greater pleasure to King Priyadarsin, the beloved of the gods, (than the huntings etc. of the previous *vihārayātras*) is his another unique good fortune.

1. King Priyadarsin, the beloved of the gods, says (thus) :

2. People perform various ceremonies on occasions such as sickness, invitations at rites, marriage, birth of

अंनाये चा एदिसाये जने बहु मंगलं कलेति [1] हेत चु अबकजनियो बहु चा बहुविधं चा खुदा चा निलथिया चा मंगलं कलंति [1]

२५. से कटविये चेव खो मंगले [1] अपफले वु खो एसे इयं चु खो महाफले ये धंममगले [1] हेता इयं दासभटकसि सम्यापटिपति गुलुना अपचिति पानानं सयमे समनबंभनानं दाने । एसे अंने चा हेडिसे तं धंममगले नामा [1] से वतविये पित्तिना पि पुतेन पि भातिना पि सुवामिकेना पि मितसंथुतेना (पि) आव पटिवेसियेना पि [1]

२६. इयं साधु इयं कटविये मगले आव तसा अथसा निवु-

pajopadāye pavāsasi etāye amnāye cā edisāye jane bahu maṅgalaṁ kaleti [1] Heta cu abakajaniyo bahu cā bahuvīdhaṁ cā khudā cā nilathiyā cā maṅgalaṁ kalamti [1]

25. Se kaṭaviye ceva kho maṅgale [1] apaphale vu kho ese iyaṁ cu kho mahāphale ye dhammamagale [1] Hetā iyaṁ dāsabhaṭakasi samyāpaṭipati gulunā apaciti pānānaṁ sayame samanabambhanānaṁ dāne [1] Ese amne cā heḍise taṁ dhammamagale nāmā [1] Se vata viye pitinā pi putena pi bhātinā pi suvāmikenā pi mita-samthutenā (pi) āva paṭivesiyenā pi [1]

26. Iyaṁ sādhu iyaṁ kaṭaviye magale āva tasā

प्रजोत्पादे प्रवासे एतस्मिन् अन्यस्मिन् च एतादृशे जनो बहु मङ्गलं करोति । इह तु अर्भकजनन्यो बहु च बहुविधं च क्षुद्रं च निरर्थकं च मङ्गलं कुर्वन्ति ।

३. तत्कर्तव्यं चैव खलु मङ्गलम्, अल्पफलं तु खल्वेतत् । इदं तु खलु महाफलं यद्धर्ममङ्गलम् । अत्रेदं दासभृतके सम्यक् प्रतिपत्तिः गुरुणामपचितिः प्राणानां संयमः श्रमणब्राह्मणानां दानम् । तदन्यच्चेदृशं तद्धर्ममङ्गलं नाम । तद्वक्तव्यं पित्रापि पुत्रेणापि भ्रात्रापि स्वामिनापि मित्रसंस्तुतेनापि यावत् प्रातिवेशिकेनापिः—

४. इदं साधु इदं कर्तव्यं मङ्गलं यावत्तत्स्यार्थस्य निर्वृत्तिः ।

children, and on the eve of departure on journeys. On this and other similar occasions they observe many auspicious ceremonies (rites); but the mothers of children perform various ceremonies which are petty and meaningless.

3. Such auspicious rites have certainly to be performed. But they bear small fruit. The *Dharma-māṅgala* (the ceremonial of Righteousness or Piety) bears, however, great fruit. It includes good treatment of slaves and servants, honour to *Gurus*, control of the *Prāṇas* and making gifts to *S'ramaṇas* (Ascetics) and *Brāhmaṇas*. These and other similar acts constitute the ceremonial of Righteousness and Piety. By father, brother, son, master, friend and acquaintance, or even a neighbour, this should be preached-*viz.* :

4. "This auspicious rite is meritorious and should be performed till the objective is achieved."

तिया [1] इमं कथमिति [?] एहि इवले मगले संसयिक्ये से (होति)
 सिया व तं अठं निवटेया सिया पुना नो हिदलोकिके चेव से [1] इयं
 पुना धंममगले अकालिक्ये [1] हंचे पि तं अठं नो नि(व)टेति हिद अठं
 पलत अनंतं पुनं पवसति [1] हंचे पुना तं अठं निवतेति हिद ततो उभयेसं

२७. लधे होति हिद चा से अठे पलता चा अनंतं पुनं पसवति
 तेना धंममगलेना [1]

दशमो लेखः

२७. देवानंपिये पियदषि लाजा यषो वा किति वा नो महथावा-

athasā nivutiyā [1] Imaṃ kathamiti [1] Ehi ivale
 magale saṃsayikye se hoti siyā va taṃ aṭhaṃ nivaṭeyā
 siyā punā no hidalokike ceva se [1] Iyaṃ punā dhamma-
 magale akālikye [1] Haṃce pi taṃ aṭhaṃ no ni(va)ṭeti
 hida aṭhaṃ palata anantaṃ puṇṇaṃ pasavati [1]
 Haṃce punā taṃ aṭhaṃ nivateti hida tato ubhayesaṃ

27. ladhe hoti hida cā se aṭhe palatā cā anantaṃ
 puṇṇaṃ pasavati tenā dhammamagalenā [1]

27. Devānaṃpiye piyadaṣi lājā yaṣo vā kiti vā no

५. इदं कथमिति ? इहापरं मङ्गलं सांशयिकं तद्भवति । स्याद्वा तमर्थं निर्वर्तयेत्, स्यात् पुनर्नैहलौकिके चैव स्यात् । इदं पुनर्धर्ममङ्गलम् आकालिकम् । चेदपि तमर्थं नो निस्तिष्ठतीह अर्थं परत्रानन्तं पुण्यं प्रसूते ।

६. चेत्पुनस्तम् अर्थं निर्वर्तयतीह तत उभयं लब्धं भवति । इह च सोऽर्थः परत्र चानन्तं पुण्यं प्रसूते तेन धर्ममङ्गलेन ।

ROCK EDICT X

१. देवानां प्रियः प्रियदर्शी राजा यशो वा कीर्तिं वा न महार्थावहं मन्यतेऽन्यत्र ।

5. How and by what means is the objective to be achieved ? The auspicious ceremony performed now is of doubtful value. It may achieve the objective or it may not. In any case its fruit is of this world. But this *Dharmamaṅgala* (ceremonial of Righteousness and Piety) is of value at all times. Even if it does not bear fruit now, in this world, it produces unlimited fruit in other worlds.

6. If it also bears fruit here (in this world) then both objectives are secured by the performance of *Dharmamaṅgala* namely: the desired result here and endless merit hereafter.

1. King Priyadars'in the beloved of the gods, does not consider either fame or renown here as of great value in the life hereafter.

(हा) मनति अनता [1] यं पि यसो वा किति वा इछति तदत्वाये
अयतिये चा जने धंसुसुषा सुसुषातु मे ति धंमवतं वा अनुविधियतु ति [1]
एतकाये देवानंपिये पियदसि

२८. लाजा यषो वा किति वा इछति [1] अं चा किछि
पलकमति देवानंपिये पियदषि लाजा त षवं पालतिक्काये वा [;] किति [?]
सकले अपपलिषवे षियाति ति [1] एषे चु पलिषवे ए अपुंने [1] दुकले
चु खो एषे खुदकेन वा वगेन उषुटेन वा अनत अगेना पलकमेना [1] षवं
पलितिदितु [1] हेत चु खो.

२९. उषटेन वा दुकले [1]

एकादशो लेखः

२९. देवानंपिये पियदषि लाजा हेवं आहा [1] नथि हेडिषे

mahathāvā(hā) manati anata [1] Yaṁ pi yaso vā
kiti vā ichati tadatvāye ayatiye cā jane dhamma
sususa sususaṭu me ti dhammavataṁ vā anuvīdhiyatu
ti [1] Etakāye devānaṁpiye piyadasī

28. lājā yaṣo vā kiti vā ichati [1] Aṁ cā kichi
palakamati devānaṁpiye piyadaṣi lajā ta ṣavaṁ
pālatikyāye vā [1] Kiti [?] Sakale apapaliṣave ṣiyāti
ti [1] Eṣe cu paliṣave e apuṁne [1] Dukale cu kho eṣe
khudakena vā vagenā uṣuṭena vā anata agenā palaka-
menā [1] Ṣavaṁ palitiditu [1] heta cu kho

29. uṣaṭena vā dukale [1]

29. Devānaṁpiye piyadaṣi lājā hevaṁ āhā [1]

२. यदपि यशो वा कीर्तिं वेच्छति तदात्वे आयतौ च जनो धर्मशुश्रूषां शुश्रूषतां ममेति धर्मव्रतं वानुविधत्तामिति । एतत्कृते देवानां प्रियः प्रियदर्शी राजा यशो वा कीर्तिं वेच्छति । यच्च किञ्चित् पराक्रमते देवानां प्रियः प्रियदर्शी राजा तत्सर्वं पारत्रिकायैव ;

३. किमिति ? सकलोऽपपरिस्त्रवः स्यादिति । एष तु परिस्त्रवो यदपुण्यम् ।

४. दुष्करं तु खल्वेतत् क्षुद्रकेण वा वर्गेणोशता वा अन्यत्राग्यात् पराक्रमात् ; सर्वं परित्यजतु । एतत्तु खलु उशता वा दुष्करम् ।

ROCK EDICT XI

१. देवानां प्रियः प्रियदर्शी राजा एवमाह ।

2. The fame or renown he desires for is only this namely: that the people may now hear his service to *Dharma* and in future live accordingly. For this purpose only does King Priyadars'in, the beloved of the gods, desire fame or renown. Whatever effort King Priyadars'in makes is all devoted to well-being in afterlife.

3. Why? It is that all people may be saved from the danger of bad living (*parisrava*) which is meritless (*apunya*).

4. This is most difficult of accomplishment, by people whether high or lowly, save by supreme heroism, sacrificing all else ; but this is most difficult even to the highly placed.

1. King Priyadars'in, the beloved of the gods, speaks thus ;

दाने आदिषं धंमदाने धंमषंविभगे धंमषंवधे । [1] तत एषे दाषभटकषि
षम्यापटिपति मातापितिषु षुषुषा मितषंथुतनातिक्यानं समनावंभनानं
दाने

३०. पानानं अनालंभे [1] एषे वतविये पितिना पि पुतेन पि
भातिना पि षुवामिक्येन पि मितशंथुताना(तिक्येनापि) अवा पटिवेसि-
येना पि [1] इयं साधु इयं कटविये [1] शे तथा कलंत हिदलोकिक्के च कं
आलधे होति पलत चा अनंत पुंना पशवति तेना धंमदानेना [1]

द्वादशो लेखः

३०. देवानापिये पियदषि

३१. लाजा षवापाषंडानि पवजितानि गहथानि वा पुजेति

Nathi hediṣe dāne ādiṣaṃ dhammadāne dhammaṣaṃvi-
bhage dhammaṣaṃbadhe [1] Tata eṣe dāṣabhaṭakaṣi
ṣaṃyāpaṭipati mātāpitiṣu ṣuṣuṣā mitaṣaṃthutanātikyā-
naṃ samanabambhanānaṃ dāne

30. pānānaṃ anālambhe [1] Eṣe vataviye piti-
nā pi putena pi bhatinā pi ṣuvāmikyena pi mitaṣaṃthu-
tānā(tikyenāpi) avā paṭivesiyenāpi [1] Iyaṃ sādhu
iyaṃ kaṭaviye [1] S'e tathā kalamta hidalokikye ca kaṃ
āladhe hoti palata cā anaṃta puṃnā paṣ'avati tenā
dhammadānena [1]

30. Devānāpiye piyadaṣi

31. lājā ṣavāpāṣaṃḍāni pavajitāni gahaṭhāni vā

२. नास्तीदृशं दानं यादृशं धर्मदानं धर्मसंविभागो धर्मसंबन्धः ।

३. ततः एषा दासभृतके सम्यक्प्रतिपत्तिर्मातापित्रोः शुश्रूषा मित्रसंस्तुतज्ञातिकानां श्रमणब्राह्मणानां दानं प्राणानामनालम्भः ।

४. एतद् वक्तव्यं पित्रापि पुत्रेणापि भ्रात्रापि स्वामिनापि मित्र-संस्तुतज्ञातिकेनापि यावत् प्रातिवेशिकेनापि—“ इदं साध्विदं कर्तव्यम् ” ।

५. स तथा कुर्वन् ऐहलौकिकं च आराद्धवान् भवति । परत्र चानन्तं पुण्यं प्रसूते तेन धर्मदानेन ।

ROCK EDICT XII

१. देवानां प्रियः प्रियदर्शी राजा सर्वान् पाषण्डान् प्रव्रजितान् गृहस्थांश्च पूजयति दानेन विविधया च पूजया ।

2. There is no gift that can equal in merit the gift of Dharma, the distribution of Dharma and establishing relationship through Dharma.

3. From it follow the right treatment of slaves and servants, service to mother and father, gifts to friends, comrades, kinsmen, Śramaṇas (Ascetics) and Brāhmaṇas and abstention from slaughter of animals.

4. Even by father, by son, by brother, by master, by friend, by comrade, by kinsmen or by neighbour, it ought to be said :

“ This is meritorious. This ought to be done.”

5. One acting in this manner secures happiness in this world ; and endless merit in the other world also is produced by this gift.

1. King Priyadars'in, the beloved of the gods,

दानेन विविधेन च पुजाये [१] नो चु तथा दाने वा पुजा वा देवानंपिये
मनति अथा किति [?] शालावढि शियाति शवपाशंडानं [१] शालावढि
ना(म) बहुविधा [१] तश चु इयं मुले अ वचगुति [;] किति [?] त(था)
अतपाशंडे पुजा वा पलपाशंडगलहा व नो शिया

३२. अपकलनशि लहुका वा शिया [१] तशि तशि पकलनशि
पुजेतविय चु पलपाशडा तेन (ते)न अकालन [१] हेव कलत अतपाशडा
बाढं वढियति पलपाशड पि वा उपकलेति [१] तदनथ कलत अतपाशड
च छनति पलपाशड पि वा अपकलेति [१] ये हि केछ अतपाशड पुनति

pujeti dānena vividhena ca puajāye [१] No cu tathā
dāne vā puajā vā devānāmpiye manati athā kiti ? [१]
S'ālāvaḍhi s'iyāti s'avapās'amḍānam [१] S'ālāvaḍhi
nā(ma) bahuvīdhā [१] Tas'a cu iyaṁ mule a vacaguti [१]
Kiti [?] Tathā atapas'amḍe puajā vā palapās'amḍa-
galahā va no s'iyā

32. apakalanasi lahukā vā s'iyā [१] Tasi tasi
pakalanasi pujetaviya cu palapās'aḍā tena tena akā-
lana [१] Heva kalata atapās'aḍā bāḍham vaḍhiyati
palapās'aḍa pi vā upakaleti [१] Tadanatha kalata ata-
pās'aḍa ca chanati palapās'aḍa pi vā apakaleti [१]
Ye hi kecha atapās'aḍa punati

२. न तु तथा दानं वा पूजां वा देवानां प्रियो मन्यते यथा किमिति । सारवृद्धिः स्यादिति सर्वपाषण्डानाम् ।

३. सारवृद्धिर्ना(म) बहुविधा ।

४. तस्य त्विदं मूलं यद् वचोगुप्तिः ; किमिति ? त(था) आत्मपाषण्डे पूजा वा परपाषण्डगर्हा च न स्यात् अप्रकरणे लघुता वा स्यात् ।

५. तस्मिन्स्तस्मिन् प्रकरणे पूजयितव्यास्तु परपाषण्डास्तेन तेना-
कारेण । एवं कुर्वन् आत्मपाषण्डान् बाढं वर्धयति परपाषण्डानपि वोपक-
रोति । तदन्यथा कुर्वन् आत्मपाषण्डं च छिनत्ति परपाषण्डानपि वापकरोति ।

reverences persons of all sects, Ascetics and house-
holders, by gifts and with various forms of reverence.

2. But, the beloved of the gods does not value
either gifts or reverential offerings so much as that of
an increase of the spiritual strength of the followers of
all religions.

3. This increase of spiritual strength is of many
forms.

4. But the one root is the guarding of one's
speech so as to avoid the extolling of one's own religion
to the decrying of the religion of another, or speaking
lightly of it without occasion or relevance.

5. As proper occasions arise, persons of other
religions should also be honoured suitably. Acting in
this manner, one certainly exalts one's own religionist
and also helps persons of other religions. Acting in a
contrary manner, one injures one's own religion and
and also does disservice to the religions of others.

३३. पलपाशड वा गलहति षवे अतपाषंडभतिया वा [;]
 किति[?] अतपाषंड दिपयेम । षे च पुना तथा कलंतं बाढतले उपहंति
 अतपाषंडषि । [1] षमवाये व षाधु [;] किति [?] अंनमनषा धंमं पुनेयु
 चा पुषुषेयु चा ति [1] हेवं हि देवानंपियषा इछा [1] किति [?]

३४. सवपाषंड बहुषुता चा कयानाग(म)। च हुवेयु ति [1] ए च
 तत तत पषंना तेहि वतविये देवानापिये नो तथा दानं वा पुजा वा
 मंनति [1] अथा किति [1] षालावढि शिया षवपाषंडानं ति । बहुका चा
 एतायाठाये वियापटा धंममहामाता इथिधियखमहामाता वचभुमिक्या अने
 वा निकाया [1]

33. palapās'aḍa vā galahati ṣave atapāṣaṁḍabha-
 tiyā vā [1] Kiti [1] Atapāṣaṁḍa dipayema । Ṣe ca punā
 tathā kalamtaṁ bāḍhatale upahamti atapāṣaṁḍaṣi [1]
 Ṣamavāye va ṣādhu [1] Kiti [1] Amnamanaṣā dhamam
 suneyu cā ṣuṣuṣeyu cā ti [1] Hevaṁ hi devānampiyaṣā
 ichā [1] Kiti [?]

34. Savapāṣaṁḍa bahuṣutā cā kayānāgamā ca
 huveyu ti [1] E ca tata tata paṣaṁnā tehi vataviye
 devānāpiye no tathā dānam vā puja vā mamnati [1]
 Athā kiti [1] Ṣālāvaḍhi s'iyā ṣavapāṣaṁḍānam ti [1]
 Bahukā cā etāyāṭhāye viyāpaṭa dhammamahāmātā
 ithidhiyakhamahāmātā vacabhumikyā ane vā nikāyā [1]

६. यो हि कश्चिदात्मपाषण्डान् पूजयति परपाषण्डान् वा गर्हयति सर्व आत्मपाषण्डभक्त्या वा, किमिति ? आत्मपाषण्डान्दीपयेम । स च पुनस्तथा कुर्वन् बाढतरमुपहन्त्यात्मपाषण्डे ।

७. समवाय एव साधुः, किमिति अन्यमनसो धर्मं शृणुयुश्च शुश्रूषेरंश्चेति ।

८. एवं हि देवानां प्रियस्येच्छा, किमिति ? सर्वपाषण्डा बहुश्रुताः कल्याणागमाश्च भवेयुरिति । ये च तत्र तत्र प्रसन्नास्तैर्वक्तव्यम् । देवानां प्रियो न तथा दानं वा पूजां वा मन्यते, यथा किमिति सारवृद्धिः स्यात् सर्वपाषण्डानामिति ।

९. बहुकाश्च एतस्मै अर्थाय व्यापृता धर्ममहामात्राः स्यध्यक्ष-

6. One who reverences one's own religion and disparages that of another from devotion to one's own religion and to glorify it over all other religions does injure one's own religion more certainly.

7. It is verily concord of all religions that is meritorious as persons of other ways of thinking may thereby hear the Dharma and serve its cause.

8. This is the desire of Devānāmpriya (the beloved of the gods) that the followers of all religions should be well versed therein and hold sound and righteous doctrines and that in diverse places this should be stated by those present :

“Devānāmpriya does not value gifts and reverential offerings so much as the increase in the spiritual strength of the followers of all religions.”

9. For this purpose several officers are engaged :

३५. इयं च एतिषा फले यं अतपाषंडवदि चा होति धंमष चा
दिपना [1]

त्रयोदशो लेखः

३५. अठवषाभिसितषा देवानंपियष पियदषिने लाजिने
कलिग्या विजिता [1] दियढमाते पानषतषहशे ये तफा अपवुढे शतषहष-
माते तत हते बहुतावंतके वा मटे [1] तता पछा अधुना लधेषु कलिग्येषु
तिवे धंमवाये

३६. धंमकामता धंमानुषथि चा देवानंपियषा [1] षे अथि

35. Iyaṃ ca eṭiṣā phale yaṃ atapāṣaṃḍavaḍhi
cā hoti dhaṃmaṣa cā dipanā [1]

— —

35. Aṭhavaṣābhisitaṣā devānaṃpiyaṣa piyadaṣine
lājine kaligyā vijitā [1] Diyaḍhamāte pānaṣataṣahas'e
ye taphā apavudhe s'ataṣahaṣamāte tata hate bahu-
tāvaṃtake vā maṭe [1] Tatā pachā adhunā ladheṣu
kaligyeṣu tive dhammavāye

36. dhammakāmatā dhammānuṣathi cā devānaṃ-

महामात्रा व्रात्यभूमिका अन्ये वा निकायाः । इदं चैतेषां फलं यदात्मपा-
षण्डवृद्धिश्च भवति धर्मस्य च दीपना ।

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१. अष्टवर्षाभिषिक्तस्य देवानां प्रियस्य प्रियदर्शिनो राज्ञः
कलिङ्गा विजिताः । अध्यर्धमानं प्राणशतसहस्रं यत्ततोपव्यूढं शतसहस्र-
मात्रास्तत्र हता बहुतावत्का वा मृताः ।

२. ततः पश्चादधुना लब्धेषु कलिङ्गेषु तीव्रं धर्मपालनं धर्म-
कर्म च धर्मानुशिष्टिश्च देवानां प्रियस्य ।

e.g. Dharmamahāmātras (Censors of Dharma), Mahā-
mātras for Women's welfare, Inspectors of Cowpens
and other officers. The fruit of these measures is the
promotion of one's own religion and the glorification
of Dharma.

1. The Kalinga country was conquered by King Priyadars'in, the beloved of the gods, when he had been consecrated eight years. One hundred and fifty thousand persons were carried away as captives and one hundred thousand slain and many times that number died.

2. After that, the Kalingas being now secure, Devānāmpriya (the beloved of the gods) is devoted to *Dharmapālana* (the protection of Dharma), *Dharma-karma* (action according to Dharma), and *Dharmā-nusīṣṭi* (imparting of instruction in Dharma).

अनुषये देवानंपियषा विजिनितु कलिग्यानि [1] अविजितं हि विजिन-
मने ए तता वध वा मलने वा अपवहे वा जनषा [1] षे बाढ वेदनियमुते
गुलुमुते चा देवानंपियषा [1] इयं पि चु ततो गलुमततले देवानंपियषा [1]

३७. ये तता वषति बंभना व षमना वा अने वा पाशंड
गिहिथा वा येशु विहिता एष अगभुतषुषुषा मातापितिषुषुषा गलुषु[षु]षा
मितषंथुतषहायनातिकेषु दाशभतकषि षम्यापटिपति दिढभतिता [1] तेषं
तता होति उपघाते वा वधे वा अभिलतानं वा विनिखमने

piyaṣā [1] Ṣe athi anuṣaye devānaṃpiyaṣā vijinitu
kaligyāni [1] Avijitaṃ hi vijnamane e tatā vadha vā
malane vā apavahe vā janaṣā [1] Ṣe bāḍha vedaniya-
mute gulumute cā devānaṃpiyaṣā [1] Iyaṃ pi cu tato
galumatatale devānaṃpiyaṣā [1]

37. Ye tatā vaṣati baṃbhanā va ṣama(nā) vā ane
vā pāṣaṃḍa gihithā vā yes'u vihitā eṣa agabhutaṣuṣuṣā
mātāpitiṣuṣuṣā galuṣuṣuṣā mitaṣaṃthutaṣaḥāyanātikeṣu
dās'abhatakaṣi ṣamyāpaṭipati diḍhabhatitā [1] Teṣam
tatā hoti upaghāte vā vadhe vā abhilatānaṃ vā vini-
khamane

३. तदस्त्यनुशोचनं देवानां प्रियस्य विजेतुः कलिङ्गान् अविजितं हि विजितं मन्ये यत्तत्र वधो वा मरणं वा अपवाहो वा जनस्य । तद्भाढं वेदनीयमतो गुरुमतं च देवानां प्रियस्य ।

४. इदमपि तु ततो गुरुमततरं देवानां प्रियस्य । ये तत्र वसन्ति ब्राह्मणा वा श्रमणा वा अन्ये वा पाषण्डा गृहस्था वा येषु विहितैषा अग्रचवृद्धशुश्रूषा मातापितृशुश्रूषा गुरूणां शुश्रूषा मित्रसंस्तुतसहायज्ञातिषु दासभृतकेषु सम्यक्प्रतिपत्तिर्दृढभक्तिता ।

५. तेषां तत्र भवति उपघातो वा वधो वा अभिरतानां वा

3. Devānāmpriya (the beloved of the gods) the conqueror of Kaliṅgas has remorse now, because of the thought that the conquest is no conquest, for there was killing, death or banishment of the people (in such a conquest). That is keenly felt with profound sorrow and regret by Devānāmpriya (the beloved of the gods).

4. But, to Devānāmpriya, (the beloved of gods), what is worse than this is, that there dwell in that country, Brāhmaṇas, Śramaṇas (Ascetics) and followers of other religions and householders who have the duty of rendering due service to elders, due service to mother and father and due service to *Gurus* (teachers), of showing proper courtsey to friends, comrades, companions and relatives, as also to slaves and servants, and firm devotion to Dharma.

5. To these, injury or death or deportation of beloved relations may happen (in the war). The

३८. येषं वा पि षंविहितानं षिनेहे अविपहिने एतानं
मितशंथुतषहायनातिक्रया वियषने पापुनाति [१] तत षे पि तानमेव
उपघाते होति [१] पट्टिभागे चा एष षवमनुशानं गुलुमते चा देवानं-
पियषा [१] नथि चा षे जनपदे यता नथि इमे निकाया आनंता योनेषु

३९. बंहने चा षमने चा नथि चा कुवापि जनपदषि यता
नथि मनुषानं एकतलषि पि पाषडषि नो नाम पषादे [१] षे आवतके
जने तदा कलिंघेषु लधेषु हते चा मटे चा अपवुढे चा तता षते भागे वा
षहषभागे वा अज गुलुमते वा देवानंपियषा [१]

१.

२.

38. yeṣaṁ vā pi ṣaṁvihitānaṁ ṣinehe avipahine
etānaṁ mitas'amthutaṣahāyanātikyā viyaṣane pāpu-
nāti [1] Tata ṣe pi tānameva upaghāte hoti [1] Paṭi-
bhāge cā eṣa ṣavamanuṣānaṁ gulumate cā devānaṁ-
piyaṣā [1] Nathi cā ṣe janapade yatā nathi ime nikāyā
ānaṁtā yoneṣu

39. baṁhane cā ṣamane cā nathi cā kuvāpi jana-
padaṣi yatā nathi manuṣānaṁ ekatalaṣi pi pāṣaḍaṣi no
nāma paṣāde [1] Ṣe āvatake jane tadā kaliṁgeṣu
ladheṣu hate cā maṭe cā apavuḍhe cā tatā ṣate bhāge
vā ṣahaṣabhāge vā aja gulumate vā devanaṁpiyaṣā [1]

1.

2.

निष्क्रमणम् । येषां वापि संविहितानां स्नेहः अविप्रहीण एतेषां मित्रसंस्तुत-
सहायज्ञातीया व्यसनं प्राप्नुवन्ति तत्सोपि तेषामेवोपघातो भवति ।
प्रतिभागं चैतत् सर्वमनुष्याणां गुरुमतं च देवानां प्रियस्य ।

६. नास्ति च स जनपदो यत्र न सन्तीमे निकाया आज्ञप्ताः ।
यवनेषु ब्राह्मणे वा श्रमणे वा नास्ति च कापि जनपदे यत्र नास्ति
मनुष्याणामेकतरस्मिन्नपि पाषण्डे न नाम प्रसादः ।

७. स यावाज्जनस्तदा कलिङ्गेषु लब्धेषु हतश्च मृतश्चापव्यूढश्च ततः
शतभागो वा सहस्रभागो वा अद्य गुरुमत एव देवानां प्रियस्य । (योऽपि
च अपकरोति क्षन्तव्य एव मतो देवानां प्रियस्य यः शक्यः क्षमणाय ।

friends, comrades, companions and relatives who still retain undiminished affection to those affected by the war feel greatly pained by the calamity that befall them. This may befall all men and is considered deplorable by Devānāmpriya.

6. There is no part of the world where groups of officers under my orders do not exist. Nor is there any part of any country—whether it be of the Yavanas, Brāhmaṇas or Śramaṇas (Ascetics)—where there is any individual who is not attached to one form of religion or another.

7. Now, even the loss of a hundredth or even a thousandth part of all the lives that were killed or died or carried away captive at the time when Kaliṅgas were conquered—is considered deplorable by Devānāmpriya.

Devānāmpriya considers that even he who wrongs him, is fit to be forgiven of wrongs that can be

३. नेयु इछ(ति)
४. षवभु(तानं) षयम षमचलियं मदव ति [1]
इयं चु मु
५. देवानंपियषा ये धंमविजये [1] षे च पुना लधे देवानंपि-
(यसा हिद) च
६. षवेषु च अतेषु अषषु पि योजनषतेषु अत अतियोगे
नाम योनला(जा) पलं चा तेना
७. अंतियोगेना चतालि ४ लजाने तुलमये नाम अंतेकिने
नाम मका ना (-)
८. म अलिक्यषुदले नाम [,] निचं चोडपंडिया अवं तंवपंनिया
हेवमेव
3. . neyu icha[ti]
- 4 şavabhu [tānam] şayama şama-
caliyaṃ madava ti [1] Iyaṃ cu mu
5. devānaṃpiyaṣā ye dhammavijaye [1] Şe ca
punā ladhe devānaṃpi(yasā hida) ca
6. şaveşu ca ateşu aṣaşu pi yojanaṣateşu ata
atiyoge nāma yonalā(jā) palam cā tenā
7. aṃtiyogenā catāli 4 lajāne tulamaye nāma
aṃtekine nāma makā nā[-]
8. ma alikyaṣudale nāma [,] nicam coḍapaṃḍiyā
avam tam̐bapaṃniyā hevameva

योपि चाटविकः देवानां प्रियस्य विजितो भवति तं मुप्यननयत्येन निधायति ।
 अनुतापेऽपि च प्रभावो देवानां प्रियस्य उच्यते तस्य । किमिदं पृथग्विरत्र
 च हन्येरन् । इच्छति हि देवानां प्रियः सर्वभूतानामक्षतिं संयमं समचर्या
 मोदवृत्तिम् ।

८. एतच्च मुख्यभूतं विजये)¹ देवानां प्रियस्य यो धर्मविजयः ।
 स च पुनर्लब्धो देवानां प्रियस्येह च सर्वेषु चान्तेष्वष्टस्वपि योजनशतेषु यत्र
 अन्तियोको नाम यवनराजः परं च तस्मादन्तियोकाच्चत्वारो राजानस्तुरमयो
 नाम अन्तिकोनो नाम मगो नाम अलिकसुन्दरो नाम नीचाः चोडाः

forgiven. And, even the forest inhabitants included in the dominions of Devānāmpriya, who submit, he pacifies and converts (by kindly methods), duly informing them of his power to punish them, in spite of his compassion. And what for? In order that they may feel ashamed of their past conduct, and not be killed. Because Devānāmpriya desires that all beings should be left unhurt, should have self-control, have equal (impartial) treatment and should lead happy lives.

8. To Devānāmpriya *Dharmavijaya* (Dharma-conquest) is the most important conquest. And this conquest has been won repeatedly by Devānāmpriya, here among all the tribes living on the borders of his territories, in the country of Antiyoka, the Yavana king living eight hundred *yojanas* away, and among four other kings living beyond the territories of Antiyoka, such as Turamaya (Ptolemy),² Antikona (Antigonos Gonatus),³ Maga (Magas)⁴ and Alikasundara

¹ () - Restored from Shahbazgarhi.

² Ptolemy II Philadelphos of Egypt (B. C. 285—247).

³ Antigonos Gonatus of Macedonia (B. C. 276—239).

⁴ Magas of Cyrene (B. C. 300—250).

९. हिद लाजाविशवजि योनकंबोजेषु नाभके नाभपंतिषु भोज-
पितिनिव्येषु

१०. अधपालदेषु षवता देवानंपियषा धंमानुषथि अनुवतंति [1]
यत पि दुता

११. देवानंपियसा नो यंति ते पि सुतु देवानंपियषा धमवुतं विघनं

१२. धंमानुसथि धमं अनुविधियंति अनुविधियिसंति चा [1] ये
से लधे

१३. एतकेना होति सवता विजये पितिलसे से [1] गधा सा
होति पिति पिति धंमविजय [-]

१४. षि [1] लहुका खु खो सा पिति [1] पालंतिक्यमेव महफलं
मंनति देवानंपिये [1]

9. hida lājāvis'avaji yonakambojeṣu nābhake
nābhapaṁtiṣu bhojapitinikyeṣu

10. adhapāladeṣu ṣavatā devānaṁpiyaṣā dham-
mānuṣathi anuvataṁti [1] Yata pi dutā

11. devānaṁpiyaṣā no yaṁti te pi sutu devānaṁ-
piyaṣā dhamavutaṁ vidhanaṁ

12. dhammānusathi dhammaṁ anuvidhiyaṁti
anuvidhiyaṁti cā [1] Ye se ladhe

13. etakenā hoti savatā vijaye pitilase se [1]
Gadhā sā hoti piti piti dhammavijaya-

14. ṣi [1] Lahukā cu kho sā piti [1] Pālaṁtikya-
meva mahaphalaṁ maṁnati devānaṁpiye [1]

पाण्ड्या एवं ताम्रपर्णीयाः । एवमेव इह राजविषयेषु यवनकम्बोजेषु नाभके नाभप्रान्तेषु भोजपितिनिक्वेषु अन्ध्रपुलिन्देषु सर्वत्र देवानां प्रियस्य धर्मानुशिष्टिमनुवर्तन्ते । यत्रापि दूता देवानां प्रियस्य न यन्ति तत्रापि श्रुत्वा देवानां प्रियस्य धर्मवृत्तं विधानं धर्मानुशिष्टिं धर्ममनुविदधत्यनुविधास्यन्ति च ।

९. यत्तल्लब्धमेतावता भवति सर्वत्र विजयः प्रीतिरसः सः । गाढा सा भवति प्रीतिः प्रीतिर्धर्मविजये । लघुका तु खलु सा प्रीतिः । पारत्रिकमेव महाफलं मन्यते देवानां प्रियः ।

(Alexander);¹ and in the south the Coḍas, the Pāṇḍyas and the Tāmbraparnīyas; so also here in the King's territories, among the Yavanas and Kāmbhojas, the Nābhakas and the Nābhapañktis, among the Bhojas, the Piṭanikyas, Āndhras and Pulindas—in all these places, people conform to Devānāmpriya's instruction in Dharma. People, in even those countries where the envoys of Devānāmpriya have not reached, having heard of the conduct of Dharma by Devānāmpriya, his method of ordinances and instruction in Dharma, follow it and will follow it.

9. What has been obtained by this conquest everywhere creates (satisfaction and) affection. This affection is firmly established as it is won by conquest by Dharma. But this satisfaction is comparatively less; for Devānāmpriya attaches the greatest value, only to the fruits of the other world.

¹ Alexander of Epirus (B. C. 272—255), or Alexander of Corinth (B. C. 252—244).

१५. एताये चा अठाये इयं धंमलिपि लिखिता [;] किति [?]
पुता पापोता मे असु

१६. नवं विजय म विजयं तविय मनिषु [।] षयकषिनो विजयषि
खंति चा लहु [-]

१७. दंडता चा लोचेतु तमेव चा विजयं मनतु ये धंमविजये [।]
षे हिदलोकिक्कपललो [-]

१८. किक्ये [।] षवा च कं निलति होतु उयामलति [।] षा हि
हिदलोकिकपललोकिक्का [।]

15. Etāye cā aṭhāye iyaṃ dhammalipi likhita [;]
Kiti [?] putā pāpotā me asu

16. navam vijaya ma vijayam taviya maniṣu [।]
Ṣayakaṣino vijayaṣi khamṃti cā lahu (-)

17. daṇḍatā cā locetu tameva cā vijayam manatu
ye dhammavijaye [।] Ṣe hidalokikyapalalo-

18. kikyē [।] Ṣavā ca kaṃ nilati hotu uyāmalati
[।] Ṣā hi hīdalokikapalalokikyā [।]

१०. एतस्मै चार्थायेयं धर्मलिपिलिखिता । किमिति ? पुत्राः प्रपौत्रा मे शृणुयुः नवं विजयं मा विजेतव्यं मन्येरन् । शराकर्षिणो विजये शान्तिं च लघुदण्डतां च रोचयन्ताम् । तमेव च विजयं मन्यन्तां यो धर्मविजयः । स ऐहलौकिकपारलौकिकः । सर्वा च निरतिर्भवतु या उद्यमरतिः । सा हि ऐहलौकिकपारलौकिकी ।

10. This rescript on Dharma has been written for the purpose that my sons and great grandsons who will hear about my new conquests should not consider that further conquest is to be undertaken. If there has to be conquest, through weapons of war, let them take pleasure (after their victory) in peace (*sānti*) and light corrective measures. They should consider that the only true conquest is conquest by Dharma.¹

This is good for all in this world and in the next. Let all their devotion be in the pleasure of exertion. For, that is good for life in this world and in the next.

¹The old interpretation of the term *Dharmavijaya* as 'victory of the moral law' has often been questioned and held as incompatible with the trend of the meaning of the As'oka edicts. Here the term is interpreted as 'conquest by Dharma' which is supported by the texts in the *Mahābhārata* (*Sānti*, ch. 59, 38) and the *Arthasāstra* of Kauṭilya (bk. XII, ch. 1) which recognize three kinds of *vijayas* or conquests: (1) *Dharmavijaya* is that of a just conqueror who is satisfied with mere obeisance (as in the case of the Rājasūya and As'vamedha sacrifices); (2) *Lobhavijaya* or the greedy conqueror who is satisfied with what he can gain *safely* in land and treasures; (3) *Āsuravijaya* or the demon-like conqueror whose intention is to capture all that belongs in land, treasure etc. and to kill the enemy king. The object of As'oka was to adopt the first of these three, namely *Dharmavijaya*. (V. R. R. Dikshitar, *Mauryan Polity*, 1932, pp. 128-130).

चतुर्दशो लेखः

१९. इयं धमलिपि देवानंपियेना पियदषिना लजिना लिखा-
पिता [१] अथि येवा सुखि[-]

२०. तेना अथि मझिमेना अथि विथटेना [१] नो हि सवता सवे
घटिते [१] महालके हि वि [-]

२१. जिते बहु च लिखिते लेखापेशामि चेव निक्कं [१] अथि
चा हेता पुनं पुन लपि [-]

२२. ते तष तषा अथषा मधुलियाये येन जने तथा पट्टि-
पजेया [१] षे षिया अत किछि अ [-]

२३. समति लिखिते दिषा वा षंखायकालनं वा अलोचयितु
लिपिकलपलाधेन वा [१]

19. Iyaṃ dhamalipi devānaṃpiyenā piyadaṣiṇā
lajinā likhāpitā [१] Athi yevā sukhi-

20. tenā athi majhimenā athi vithaṭenā [१] No
hi savatā save ghaṭite [१] Mahālake hi vi-

21. jite bahu ca likhite lekhāpesāmi ceva nik-
kaṃ [१] Athi cā hetā punaṃ puna lapi-

22. te taṣa taṣā athaṣā madhuliyāye yena jane
tatha paṭipajeyā [१] Ṣe ṣiyā ata kichi a-

23. samati likhite diṣā vā ṣaṃkhāyakālanā vā
alocayitu lipikalapalādhena vā [१]

ROCK EDICT XIV

१. इयं धर्मलिपिर्देवानां प्रियेण प्रियदर्शिना राज्ञा लेखिता ।
 अस्त्येव संक्षिप्तेन अस्ति मध्यमेन अस्ति विस्तृतेन । न हि सर्वत्र सर्वं
 घटितम् । महालोको हि विजितो बहु च लिखितम् । लेखयिष्यामि चैव
 नित्यम् । अस्ति चात्र पुनः पुनर्लिखितं तस्य तस्यार्थस्य माधुर्याय येन
 जनस्तथा प्रतिपद्येत । तस्यादत्र किञ्चिदसमाप्तं लिखितमसदृशं वा
 संशयकारणं वा आलोचयतु लिपिकरापराधेन वा ॥

This *Dharmalipi* (edict on Dharma) has been caused to be inscribed by King Priyadars'in, the beloved of the gods. Some of these are abridged, some are of the middle order, and some are inscribed in full. The whole is not suited to all places. A wide country has been conquered and much has been inscribed. I propose to have still more written constantly. Some of these have been written again and again for the sweetness of the teachings and with intent that they may make an appeal to the people to follow the teachings. That some of these are engraved incompletely or wrongly, or in a doubtful manner, may be considered as due to the mistake of the scribe.

प्रथमः कलिङ्गलेखः

१. देवानंपियस वचनेन तोसलियं महामात नगलवियोहालका
२. वतविय [ः] अं किछि दखामि हकं तं इछामि [;]
किंति [?] कंमन पटिवेदयेहं
३. दुवालते च आलमेहं एस च मे मोख्यमत दुवाल एतसि
अठसि अं तुफेसु
४. अनुसथि [I] तुफे हि बहूसु पानसहसेसु आयता [I]
पनयं गछेम सुमुनिसानं [I] सवे
५. मुनिसे पजा ममा [I] अथा पजाये इछामि हकं [;]
किंति [?] सवेन हितसुखेन हिदलोकिक-

1. Devānaṃpiyasa vacanena tosaliaṃ mahā-māta nagalaviyohālakā
2. vataviya [ḥ] Aṃ kichi dakhāmi hakaṃ taṃ ichāmi [;] Kiṃti [?] Kaṃmana paṭivedayeḥaṃ
3. duvālate ca ālabhehaṃ esa ca me mokhya-mata duvāla etasi aṭhasi aṃ tuphesu
4. anusathi [I] Tuphe hi bahūsū pānasahasēsu āyatā [I] Panayaṃ gachema sumunisānaṃ [I] Save
5. munise pajā mamā [I] Athā pajāye ichāmi hakaṃ [;] Kiṃti [?] Savena hitasukhena hidalokika-

KALINGA EDICT I

१. देवानां प्रियस्य वचनेन तोसलीये महामात्रा नगरव्यवहार-
काश्च वक्तव्याः ।

२. यत्किञ्चित्प्रश्याम्यहं तदिच्छामि । किमिति ? कर्मणा प्रति-
वेदयेहं, द्वारतश्चारभेहम् : एतच्च मे मुख्यतमं द्वारमस्मिन्नर्थे यद्युष्मास्वनुशिष्टिः ;
यूयं हि बहुषु प्राणसहस्रेष्वायत्ताः । प्रणयं गच्छेम सुमनुष्याणाम् । सर्वे
मनुष्याः प्रजा मम । यथा प्रजायै इच्छाम्यहं, किमिति सर्वेण हितसुखेन

1. By command-words of Devānāmpriya, the Chief Executive Officers and City Judicial Officers of Tosālī are to be addressed thus :

2. Whenever I see anything significant, I desire to translate it into action and begin it by proper means ; and the principal means of achieving this end is to instruct you in my wishes, as you are placed in charge (and over the welfare) of several thousands of lives. Let us win the affection of good men. All people are my children. Just as I desire on behalf of my own children that they should be fully provided with all kinds of comfort and enjoyment in this as well as in

६. पाललोकिकाये यूजेवू ति [I] तथा [सवेसु] मुनिसेसु पि इछामि हकं [I] नो च पापुनाथ आवा ग [-]

७. मके इयं अठे [I] केछ व एकपुलिसे पापुनाति एतं [I] से पि देसं नो सवं [I] देखत हि तुफे एतं [I]

८. सुविहिता पि निति [I] इयं एक पुलिसे पि अथि ये बंधनं वा पलिकिलेसं वा पापुनाति [I] तत होति

९. अकस्मा तेन बंधनंतिक [I] अने च बहुजने दविये दुखीयति [I] तत इछितविये

१०. तुफेहि [I] किंति [?] मझं पटिपादयेमा ति [I] इमेहि चु जातेहि नो संपटिपजति [I] इसाय आसुलोपेन.

११. निथूलियेन तूलानाय अनावूतिय आलसियेन किल-मथेन [I] से इछितविये [I] किंति [?] एते

6. pālalokikāye yūjevū ti [I] Tathā [savesu] muni-sesu pi ichāmi hakam [I] No ca pāpunātha āvā ga [-]

7. make iyaṁ aṭhe [I] Kecha va ekapulise pāpu-nāti etaṁ [I] se pi desaṁ no savaṁ [I] Dekhata hi tuphe etaṁ [I]

8. Suvihitā pi niti [I] Iyaṁ eka pulise pi athi ye baṁdhanam vā palikilesaṁ vā pāpunāti [I] Tata hoti

9. akasmā tena baṁdhanam̐tika [I] aṁne ca bahujane daviye dukhīyati [I] Tata ichitaviye

10. tuphe hi [I] Kiṁti [?] Majham paṭipāda-yemā ti [I] Imehi cu jātehi no saṁpaṭipajati [I] Isāya āsulopena

11. nithūliyena tūlānāya anāvūtiya ālasiyena kila-mathena [I] Se ichitaviye [I] Kiṁti [?] Ete

ऐहलौकिकेन पारलौकिकेन च युज्येरन्निति, तथा सर्वेषु मनुष्येष्वपीच्छाम्यहम् । न च प्राप्नुथ यावद्गमकोऽयमर्थः । कश्चिदप्येकः पुरुषो प्राप्नोत्येतत् सोऽपि देशं न सर्वम् ।

३. पश्यत हि यूयमिदम् । सुविहितापि नीतिरियम्, एकपुरुषोऽप्यस्ति यो बन्धनं वा परिक्षेशं वा प्राप्नोति, तद्भवत्यकस्मात्तेन बन्धनान्तिकम्; अन्यच्च बहुजनो दवीयो दुःखीयति ।

४. तत एष्टव्यं युष्माभिः । किमिति? मध्यं प्रतिपादयेमेति । एभिस्तु जातैर्न संप्रतिपद्यते ईर्ष्याया अश्रमेण नैष्ठुर्येण त्वरया अनावृत्या आलस्येन क्लमेन । तदेष्टव्यं किमिति एतानि जातानि न भवेयुर्ममेति ।

the other world, similarly, I desire the same (happiness and enjoyment in this world and in the next) on behalf of all people. Perhaps, you may not grasp the full significance of my desire. Or, perhaps, there may be one who may grasp the significance; even he may understand only a part and not the whole.

3. You note this: Although the laws are well laid down, there may be an individual who undergoes imprisonment or suffering and, by some accident, he may see the end of his imprisonment; and many persons (similarly placed) are still undergoing the suffering.

4. Therefore, what you should strive for, is the middle path. This middle path is not possible to attain for those who are slaves of envy, non-exertion, harshness, hurry, want of practice, sloth and undue weariness. Hence, each one of you should strive to see that these do not get hold of you.

१२. जाता नो हुवेवु ममा ति [१] एतस च सवस मूले
अनासुलोपे अतूलना च नितियं ए किलंते सिया

१३. न ते उगळे [१] संचलितविये तु वटितविये एतविये
वा [१] हेवंमेव ए दखिये तुफाक तेन वतविये [ः]

१४. अंनं ने देखत [१] हेवं च हेवं च देवानंपियस अनु-
सथि [१] से महा(फ)ले ए तस संपटिपाद

१५. महा अपाये असंपटिपति [१] विपटिपादयमीने हि एतं
नथि स्वगस अलधि नो लाजालधि [१]

१६. दुआहले हि इमस कंमस मे कुते मने अतिलेके [१]
संपटिपजमीने चु एतं स्वगं

१७. आलाधयिसथ त(ह लाजो) आननियं एहथ [१] इयं
च लिपी तिसनखतेन सोतविय

12. jātā no huvevu mamā ti [१] Etasa ca savasa
mūle anāsulope atūlanā ca nitiyaṃ e kilam̐te siyā

13. na te ugache [१] Saṃcalitaviye tu vaṭitaviye
etaviye vā [१] Hevaṃmeva e dakhiye tuphāka tena
vataviye [ः]

14. aṃnaṃ ne dekhata [१] Hevaṃ ca hevaṃ ca
devānaṃpiyasa anusathi [१] Se mahā(pha)le e tasa
saṃpaṭipāda

15. mahā apāye asaṃpaṭipati [१] Vipāṭipādaya-
mīne hi etaṃ nathi svagsa aladhi no lājāladhi [१]

16. Duāhale hi imasa kaṃmasa me kute mane
atileke [१] Saṃpaṭipajamīne cu etaṃ svagaṃ

17. ālādhayisatha ta(ha lāñño) ānaniyaṃ ehatha [१]
Iyaṃ ca lipī tisanakhatena sotaviya

५. एतस्य च सर्वस्य मूले अनश्रमश्च अत्वरा च । नीत्यां ये क्लमन्ते स्युर्न ते उद्गच्छन्ति । संचरितव्यं तु व्रजितव्यमेतव्यं वा ।

६. एवमेव यो दृष्ट्वा युष्माकं तेन वक्तव्यम् । “ आज्ञां न पश्यथ एवं चैवं च देवानां प्रियस्यानुशिष्टिः । तन्महाफलमेतस्य संप्रतिपादनं महापाया चासंप्रतिपत्तिः । विप्रतिपद्यमानैर्हि एतन्नास्ति स्वर्गस्याराद्धिर्न राजाराद्धिः ” । द्विफलो हि अस्य कर्मणो मया कृतो मनोतिरेकः । संप्रतिपद्यमानास्वेतत् स्वर्गमाराधयिष्यथ तथा राज्ञ आनृण्यमीहध्वे ।

5. At the root of all this lie the two qualities *viz.* steady action and acting without haste. In administration, those who get easily tired do not rise up to the level required. You ought to be up and moving and advancing.

6. He who sees accordingly must preach thus : “ Do you not perceive the command (of the King) ? Such and such are the instructions of the beloved of the gods. It is highly fruitful to have faith in them and act accordingly and it is highly ruinous to have no faith and to act otherwise. Those who do not discharge their duties properly do not serve either Svarga (Heaven) or their King.” Two kinds of fruits have been assigned by me to those who zealously discharge their duties. Understanding and acting accordingly, you attain Heaven and discharge your debt to the King.

१८. अंतला पि च तिसे खनसि खनसि एकेन पि सोतविय (।)
हेवं च कलंतं तुफे

१९. चघथ संपटिपादयितवे [।] एताये अथाये इयं लिपि
लिखिता हिद एन

२०. नगलवियोहालका सस्वतं समयं युजेवू ति नगलजनस
अकस्मा पलिबोधे व

२१. अकस्मा पलिकिलेसे व नो सिया ति [।] एताये च
अठाये हकं धंमते पंचसु पंचसु वसे [-]

२२. सु निखामयिसामि ए अखखसे अचंडे सखिनालंभे
होसति [।] एतं अठं जानितु तथा

२३. कलंति अथ मम अनुसथी ति [।] उजेनिते पि चु कुमाले
एताये व अठाये निखामयिस . . . [।]

18. aṃtalā pi ca tise khanasi khanasi ekena pi
sotaviya [।] Hevaṃ ca kalaṃtaṃ tuphe

19. caghatha saṃpaṭipādayitave [।] Etāye athāye
iyaṃ lipi likhitā hida ena

20. nagalaviyohālakā sasvataṃ samayaṃ yujevū
ti nagalajanasa akasmā palibodhe va

21. akasmā palikilese va no siyā ti [।] Etāye ca
aṭhāye hakaṃ dhammate pañcasu pañcasu vase-

22. su nikhāmayisāmi e akhakhase acāṃḍe
sakhinālaṃbhe hosati [।] Etaṃ aṭham jānitu tathā

23. kalaṃti atha mama anusathī ti [।] Ujenite
pi cu kumāle etāye va aṭhāye nikhāmayisa [।]

७. इयं च लिपिस्तिष्यनक्षत्रेण श्रोतव्या अन्तरापि च तिष्ये क्षणेक्षणे एकेनापि श्रोतव्या । एवं च कुर्वन्तो यूयं चेष्टध्वं संप्रतिपादयितुम् ।

८. एतस्मै अर्थायेयं लिपिलिखिता । इह तेन नगरव्यवहारकाः शाश्वतं समयं युज्येरन्निति नगरजनस्याकस्मात् परिबाधो वा अकस्मात् परिक्लेशो वा न स्यात् ।

९. एतस्मै चाऽर्थायाहं धर्मतः पञ्चसु पञ्चसु वर्षेषु (वर्ग) निष्क्रामयिष्यामि यः अकर्कशः अचण्डः श्लक्ष्णारम्भो भविष्यति ।

१०. एतमर्थं जानन्तस्तथा कुर्वन्ति यथा ममानुशिष्टिरिति ।

११. उज्जयिनीतोऽपि च कुमार एतस्मै एव अर्थाय निष्क्राम-

7. This edict is to be heard on Tisyanakṣatra days and also in the interval between Tisyas, moment by moment, even by a single individual. Acting thus, you try to discharge your duty.

8. This edict has been inscribed here, for this purpose, namely : that the City Judicial Officers shall always execute the laws properly, so that the citizens may not be subject to oppression or made to suffer otherwise.

9. For this purpose and for the upholding of Dharma, I shall send, once in every five years, a class of officers who are not harsh (*akarkas'a*), not cruel (*acanḍa*), and are of gentle disposition (*ślakṣṇārambha*).

10. Understanding this (the officers) shall act in conformity with my instructions.

11. For the same purpose, my son at Ujjain shall

२४. हेदिसं मेव वगं नो च अतिकामयिसति तिनि वसानि [1] हेवमेव तखसिलाते पि [1] अदा अ

२५. ते महामाता निखमिसंति अनुसयानं तदा अहापयितु अतने कमं एतं पि जानिसंति

२६. तं पि तथा कलंति अथ लाजिने अनुसथी ति [1]

द्वितीयः कलिङ्गलेखः

१. देवानंपिये हेवं आह (1) समापायं महमता लजवचनिक वतविया [1] अं किछि दखामि हकं तं इछामि हकं [,] किंति [?] कं कमन

२. पटिपातयेहं दुवालते च आलमेहं [1] एस च मे मोखिय-मतं दुवाल एतस अथस अं तुफेसु अनुसथि [1] सवमुनि [-]

३. सा मे पजा [1] अथ पजाये इछामि [,] किंति [?]

24. Hedisaṃ meva vagaṃ no ca atikāmayisati timni vasāni [1] Hevameva takhasilāte pi [1] Adā a . .

25. te mahāmātā nikhamisaṃti anusayānaṃ tadā ahāpayitu atane kamaṃ etaṃ pi jānisaṃti

26. taṃ pi tathā kalaṃti atha lājine anusathī ti [1]

1. Devānaṃpiye hevaṃ āha [1] Samāpāyaṃ mahamataṃ lajavacanika vataviyā [1] Aṃ kichi dakhāmi hakaṃ taṃ ichāmi hakaṃ [,] kiṃti [?] Kaṃ kamana

2. paṭipātayehaṃ duvālate ca ālabhehaṃ [1] Esa ca me mokhiyamataṃ duvāla etasa athasa aṃ tuphesu anusathi [1] Savamuni [-]

3. sā me pajā [1] Atha pajāye ichāmi [,] kiṃti [?]

यिष्यति ईदृशमेव वर्गं न चातिक्रमिष्यति त्रीणि वर्षाणि । एवमेव तक्षशिलातोऽपि । यदा च ते महामात्रा निष्क्रमिष्यन्त्यनुसंयानं तदा अहापयन्त आत्मनः कर्म एतदपि ज्ञास्यन्ति तदपि तथा कुर्वन्ति यथा राज्ञोऽनुशिष्टिरिति ।

KALINGA EDICT II

१. देवानां प्रियः एवमाह । समापायां महामात्रा राजवचनेन वक्तव्याः । यत्किञ्चित्पश्याम्यहं तदिच्छाम्यहम् । किमिति (?) कर्मणा प्रतिपादयेहं द्वारतश्चारमेहम् । एतच्च मे मुख्यमतं द्वारमेतस्यार्थस्य यद्युष्मा-स्वनुशिष्टिः ।

२. सर्वे मनुष्या मम प्रजाः । यथा प्रजायै इच्छामि,

send similar officers, before the lapse of three years. In the same manner, from Takṣaśilā also. And when state officers go on their tours, they will, without neglecting their own work, attend to this work also and act according to the King's instructions.

1. The beloved of the gods says thus :

The Mahāmātras (officers) at Samapā are to be addressed by the King's command :

Whenever I see anything significant, I desire to translate it into action and begin it by proper means ; and in my view, the principal means of achieving this end is to instruct you in my thoughts.

2. All people are my children. Just as I desire

मे सवेणा हितसुखेन युजेयू ¹[अथ पजाये इछामि [,] किंति [?]
मे सवेन हितसु [-]

४. खेन युजेयू] ति हिदलोगिकपाललोकिकेन [I] हेवंमेव मे
इछ सवमुनिसेसु । सिया अंतानं अविजिता [-]

५. नं किं छंदे सु लाजा अफेसू ति [I] एतका वा मे
इछ अंतेसु [,] पापुनेयु [,] लाजा हेवं इछति अनुविगिन हेयु

६. ममियाये अस्वसेयु च मे सुखंमेव च लहेयू मम ते नो
(दु)खं [I] हेवं च पापुनेयु [,] खमिसति ने लाजा

७. ए चकिये खमितवे [;] ममं निमितं च धंम चलेयू ति
हिदलोगं च पललोगं च आलाधयेयु [I] एताये

me saveṇā hitasukhena yujeyū ¹[atha pajāye ichāmi [,]
kiṃti [?] me savena hitasu-

4. khena yujeyū] ti hidalogikapālalokikena [I]
Hevaṃmeva me icha savamunisesu [I] Siyā aṃtānaṃ
avijitā [-]

5. naṃ kiṃ chaṃde su lājā apheṣū ti [I] Etakā
vā me icha aṃtesu [,] pāpuneyu [,] lājā hevaṃ ichati
anuvigina heyu

6. mamiyāye asvaseyu ca me sukhaṃmeva ca
laheyū mama te no (du)khaṃ [I] Hevaṃ ca pāpu-
neyu [,] khamisati ne lājā

7. e cakiye khamitave [;] mamaṃ nimitaṃ ca
dhamma caleyū ti hidalogaṃ ca palalogaṃ ca ālādha-
yeyu [I] Etāye

¹ Passage is repeated by mistake of the scribe.

किमिति (?) मे सर्वेण हितसुखेन युज्येरन् [यथा प्रजायै इच्छामि किमिति मे सर्वेण हितसुखेन युज्येरन्] इति ऐहलौकिकपारलौकिकेन, एवमेव मे इच्छा सर्वमनुष्येषु ।

३. स्यादन्तानामविजितानां किञ्चिन्दोऽसौ राजास्मास्विति । एतावती मे इच्छा अन्तेषु । (एवं) प्राप्नुयुः । राजा एवमिच्छति । अनुद्विग्ना भवेयुर्मयि आश्वस्युश्च, मे सुखमेव च लभेरन् मम ते न दुःखम् । एवं च प्राप्नुयुः । क्षमिष्यते नो राजा यच्छक्यं क्षमितुम् । मम निमित्तं च धर्मं चरेयुरिति, इहलोकं च परलोकं चाराधयेयुः ।

on behalf of my own children, that they should be fully provided with all kinds of comfort and enjoyment in this world as well as in the other world, similarly, I desire the same (happiness and enjoyment in this world and in the next) on behalf of all people.

3. Those who live on the borders of my dominions, and have not been conquered by me, may wonder what exactly is my disposition towards them. My disposition towards them is this : They should be told that the King desires thus :

“Let them not be afraid of me. Let them be made to feel confident that they need expect only happiness from me and not misery.” They should again be told thus : “The King will forgive their faults that can be forgiven. May they be induced to practice Dharma for my sake and thereby attain happiness in this world and in the next.”

८. च अठाये हकं तुफेनि अनुसासामि [१] अनने एतकेन हकं [,] तुफेनि अनुसासितु छंदं च वेदि [-]

९. तु आ मम धिति पटिना च अचल [१] स हेवं कटु कंमे चलितविये अस्वासनिया च ते [,] एन ते पापुने [-]

१०. यु अथा पित हेवं ने लाजा ति [,] अथ अतानं अनुकंपति हेवं अफेनि अनुकंपति [,] अथा पजा हे [-]

११. वं मये लाजिने [१] तुफेनि हकं अनुसासितु छंदं च वेदितु आ मम धिति पटिना चा अचल सकला

१२. देसायुतिके होसामी एतसि अथसि [१] अलं हि तुफे अस्वासनाये हितसुखाये च तेसं हिद [-]

१३. लोगिकपाललोकिकाये [१] हेवं च कलंतं स्वगं च आला-
धयिसथ मम च आननेयं एसथ [१] ए [-]

8. ca aṭhāye hakaṁ tupheni anusāsāmi [१] Anane etakena hakaṁ [,] tupheni anusāsitu chaṁdaṁ ca vedi [-]

9. tu ā mama dhiti patiṁnā ca acala [१] Sa hevaṁ kaṭu kaṁme calitaviye asvāsaniyā ca te [,] ena te pāpune [-]

10. yu athā pita hevaṁ ne lājā ti [,] atha atānaṁ anukāṁpati hevaṁ apheni anukāṁpati [,] athā pajā he-

11. vaṁ maye lājine [१] Tupheni hakaṁ anusā-situ chaṁdaṁ ca veditu ā mama dhiti paṭiṁnā cā acala sakalā

12. deśāyutike hośāmī etasi athasi [१] Alāṁ hi tuphe asvāsanāye hitasukhāye ca tesāṁ hida-

13. logikapālalokikāye [१] Hevaṁ ca kalamtaṁ svagaṁ ca ālādhayisatha mama ca ānaneyam esatha [१] E [-]

४. एतस्मै च अर्थाय अहं युष्माननुशास्मि । आनृण्यमेतेन अहम् । युष्माननुशास्तुं छन्दं च वेदयितुं या मम धृतिः प्रतिज्ञा चाचला । तदेवं कर्तुं कर्म चरितव्यमाश्वासनीयाश्च ते, येन ते प्राप्नुयुर्यथा पितैवं नो राजेति, यथात्मानमनुकम्पत एवमस्मास्वनुकम्पते । यथा प्रजा एवं वयं राज्ञः ।

५. युष्मान् अहमनुशास्तुं छन्दं च वेदयितुं या मम धृतिः प्रतिज्ञा चाचला । सकलदेशायुक्तो भविष्याम्येतस्मिन्नर्थे । अलं हि यूयमाश्वासनाय हितसुखाय च तेषामैहलौकिकपारलौकिकाय । एवं च कुर्वन्तः स्वर्गं चाराधयिष्यथ मम चानृण्यमेष्यथ ।

4. For this purpose I am instructing you. By this, I discharge the debt (which I owe to them). My resolution and vow to instruct and communicate to you my desire is unshakable. Your action should be shaped accordingly, and the borderers should be comforted and consoled and inspired with confidence and this idea *viz.* "The King is like our father. He cares for our welfare, as much as he cares for himself. We are, to him, like his own children."

5. My resolution and vow to instruct and communicate to you my desire is unshakable. I shall provide instructions in this matter through officers duly appointed for the purpose, throughout the country. You are competent to inspire confidence in them and ensure them the welfare and happiness of the borderers in this world and in the next. By acting thus, you will attain Heaven and discharge your debt of duty to me.

१४. ताये च अथाये इयं लिपी लिखिता हिद एन महामाता
सस्वतं सयमं युजेयू अस्वासनाये च

१५. धंमचलनाये च अंतानं [1] इयं च लिपी अनुचातुंमासं
सोतविया तिसेन अंतला पि च सोतविया [1]

१६. खने संतं एकेन पि सोतविया [1] हेवं च कलंतं चघथ
संपटिपातयितवे [1]

14. tāye ca athāye iyaṃ lipī likhitā hida ena
mahāmatā sasvataṃ sayamaṃ yujeyū asvāsanāye ca

15. dhaṃmacalanāye ca aṃtānaṃ [1] Iyaṃ ca
lipī anucātummasaṃ sotaviyā tisena aṃtalā pi ca
sotaviyā [1]

16. Khane saṃtariṃ ekena pi sotaviyā [1] Hevaṃ
ca kalamtaṃ caghatha saṃpaṭipātayitave [1]

६. एतस्मै चार्थायेयं लिपिलिखिता इह एतन्महामात्राः शाश्वतं समयं युज्येरन्नाश्वासनाय च धर्मचरणाय चान्तानाम् । इयं च लिपिरनुचातुर्मासं श्रोतव्या, तिष्येणान्तरापि च श्रोतव्या । क्षणे शान्तमेकेनापि श्रोतव्या । एवं च कुर्वन्तश्चेष्टध्वे संप्रतिपादयितुम् ।

6. For this purpose this rescript has been engraved so that my officers (Mahamātrās) may continue to inspire the borderers with confidence and to induce them to practice Dharma. This edict must be listened to, once in four months, or on Tīṣya days, or between Tīṣyas; and when opportunity arises, it may be heard calmly even by a single person. Acting thus, you engage yourself in executing my command.

प्रथमो ब्रह्मगिरिशिलालेखः

१. सुवृणगिरीते अयपुतस महामातानं च वचनेन इसिलसि
महामाता आरोगियं वतविया हेवं च वतविया [१] देवाणंपिये
आणपयति [१]

२. अधिकानि अढातियानि वसानि य हकं उपासके नो तु
खो बाढं पकंते हुसं एकं सवछरं [१] सातिरेके तु खो संवछरं

३. यं मया संघे उपयीते बाढं च मे पकंते [१] इमिना
चु कालेन अमिसा समाना मुनिसा जंबुदीपसि

४. मिसा देवेहि [१] पकमस हि इयं फले [१] नो हीयं सक्के
महात्पेनेव पापोतवे [१] कामं तु खो खुदकेन पि

1. Suvam̐pagirite ayaputasa mahāmātānam ca
vacanena isilasi mahāmātā ārogiyaṁ vataviyā hevaṁ
ca vataviyā [1] Devāṇam̐piye āṇapayati [1]

2. Adhikāni adhātiyāni vasāni ya hakaṁ upāsake
no tu kho bādham̐ pakam̐te husaṁ ekaṁ savacharam̐ [1]
Sātireke tu kho sam̐vacharam̐

3. yaṁ mayā saṁghe upayīte bādham̐ ca me
pakam̐te [1] Iminā cu kālena amisā samānā munisā
Jambudīpasi

4. misā devehi [1] Pakamasa hi iyaṁ phale [1]
No hīyaṁ sakye mahātpeneva pāpotave [1] Kāmaṁ tu
kho khudakena pi

MINOR ROCK EDICTS

BRAHMAGIRI EDICT I

१. सुवर्णगिरेः आर्यपुत्रस्य महामात्राणां च वचनेन ऋषिले महामात्रा आरोग्यं वक्तव्या एवं च वक्तव्याः । देवानां प्रिय आज्ञापयति । अधि-
कान्यर्धतृतीयानि वर्षाणि यदहमुपासकोऽभवं न तु खलु बाढं प्रकान्तो-
ऽभवमेकं संवत्सरम् । सातिरेकस्तु खलु संवत्सरो यन्मया संघ उपेतो बाढं
च मया प्रकान्तम् । अमुना तु कालेन अमिश्रा समाना मनुष्या जम्बूद्वीपे
मिश्रा देवैः । प्रक्रमस्य हि इदं फलम् । न हीदं शक्यं महात्मनैव प्राप्तुम् ।
कामं तु खलु क्षुद्रकेणापि प्रक्रममाणेन विपुलः स्वर्गः शक्य आराधयितुम् ।

1. By the command-words of the Prince at Suvarṇagiri and of his Mahāmātras, the Mahāmātras (officers) at Is'ila (*Rṣila*) are to be addressed thus, after the performance of health-greetings: The beloved of the gods commands thus:

I have been a lay disciple (*upāsaka*) for over two years and a half (by now); but I did not progress well for a year. But, since I joined the Order (*Saṃgha*) over a year ago, I have been progressing well in the path of Dharma. Men in Jambūdvīpa, who were till now unmingled, have now been mingled with the gods. This is certainly the fruit of my exertion. Nor is it correct to hold that this can be achieved only by the great ones, for, even the smallest person can achieve the ideal of heavenly bliss by force of exertion.

५. पकममिणेण विपुले स्वगे सक्के आराधेतवे [1] एतायठाय
इयं सावणे सावापिते

६. यथा खुदका च महात्पा च इमं पकमेयु ति अंता च मे
जानेयु चिरठितीके च इयं

७. पकमे होतु [1] इयं च अठे वढिसिति विपुलं पि च वढि-
सिति अवरधिया दियद्धियं

८. वढिसिति [1] इयं च सावणे सावापिते व्युथेन २००
५० ६ [1]

द्वितीयो ब्रह्मगिरिशिलालेखः

८. से हेवं देवाणंपिये

९. आह [1] मातापितिसु सुसूसितविये [1] हेवमेव गरुत्वं
प्राणेषु द्रष्टितव्यं [1] सचं

१०. वतवियं [1] से इमे धम्मगुणा पवतितविया [1] हेवमेव
अंतेवासिना

5. pakamamiṇeṇa vipule svage sakye ārādhe-
tave [1] Etāyaṭhāya iyaṃ sāvaṇe sāvāpīte

6. yathā khudakā ca mahātpā ca imaṃ pakameyu
ti aṃtā ca me jāneyu ciraṭhitīke ca iyaṃ

7. pakame hotu [1] Iyaṃ ca aṭhe vaḍhisiti vipulaṃ
pi ca vaḍhisiti avaradhiyā diyaḍhiyaṃ

8. vaḍhisiti [1] Iyaṃ ca sāvaṇe sāvāpīte vyuthena
200-50-6 [1]

8. Se hevaṃ devāṇampiye

9. āha [1] Mātāpitisu susūsitaviye [1] Hevameva
garutvaṃ prāṇesu draḥyitavyaṃ [1] Sacam

10. vataviyaṃ [1] Se ime dhammaguṇā pavati-
taviyā [1] Hevameva aṃtevasinā

२. एतस्मै अर्थायेदं श्रावणं श्रावितम् । यथा क्षुद्राश्च महात्मान-
श्चेमं प्रक्रमेरन्नन्ताश्च मे जानीयुश्चिरस्थितिकश्चायं प्रक्रमो भवतु । अयं
चार्थो वर्धिष्यते विपुलमपि च वर्धिष्यते अवरधिया द्वयर्धं वर्धिष्यते ।
इदं च श्रावणं श्रावितं व्युत्थेन २०० ५० ६ ।

BRAHMAGIRI EDICT II

३. तदेवं देवानां प्रिय आह । मातापित्रोः शश्रूषितव्यम् । गुरुत्वं
प्राणेषु द्रढयितव्यम् । सत्यं वक्तव्यम् । त इमे धर्मगुणाः प्रवर्तयितव्याः ।

2. It is for this purpose that this proclamation has been proclaimed thus :

“Let the small and great exert themselves to achieve this purpose. May my border people understand this. May this spirit of exertion endure everlastingly.”

This purpose will prosper and prosper increasingly ; and in the least calculation it will grow at least two and a half times.

This precept was proclaimed by me 256 (times), while on tour.

3. The beloved of the gods says thus :

The father and mother must be served ; and the supreme value and sacredness of life should be firmly strengthened. Truth should be spoken. These virtuous qualities should be practised and spread. Similarly,

११. आचरिये अपचायितविये ज्ञातिकेसु च कु य[था]रहं
पवतितविये [1]

१२. एसा पोरणा पकिती दिघावुसे च एस हेवं एस कटविये [1]

१३. चपडेन लिखितं लिपिकरेण [1]

रूपनाथशिलालेखः

१. देवानंपिये हेवं आहा [1] सातिरेकानि अढतियानि व
य सुमि प्रकास सके [1] नो चु बाढि पकते [1] सातिलेके चु सवछरे य
सुमि हकं सघ उपेते

२. बाढि च पकते [1] या इमाय कालाय जंबुदिपसि

11. ācariye apacāyitaviye jñatikesu ca ku ya(thā)-
raham pavatitaviye [1]

12. Esā porāṇā pakitī dighāvuse ca esa hevaṁ
esa kaṭaviye [1]

13. Capaḍena likhitam lipikareṇa [1]

1. Devānampiye hevaṁ āhā [1] Sātirekāni aḍha-
tiyāni va ya sumi prakāsa sake [1] No cu bādhi
pakate [1] Sātileke cu savachare ya sumi hakaṁ sagha
upete

2. bādhi ca pakate [1] Yā imāya kālāya Jambu-

एवमेवान्तेवासिना आचार्योऽपचेतव्यो ज्ञातिकेषु च कु(ले) यथार्थं
प्रवर्तितव्यम् । एषा पुराणी प्रकृतिर्दीर्घायुषे च । एतदेवमेतत् कर्तव्यम् ।
चपडेन लिखितं लिपिकरेण ।

RŪPNĀTH EDICT

१. देवानां प्रियः एवमाह । सातिरेकानि अर्धतृतीयानि
च (वर्षाणि) यदस्मि प्रकाशं शाक्यः । न तु बाढं प्रक्रान्तः । सातिरेकस्तु
संवत्सरः यदस्म्यहं संघ उपेतः बाढं च प्रक्रान्तः । यदस्मै कालाय

the teacher must be revered by the disciple ; and
in families, fitting courtesy should be shown to rela-
tions. This is the nature of ancient Dharma and
is conducive to long life.

This is so and must be acted accordingly.

Engraved in Prākṛt by Capaḍa the scribe.

1. Devānam̐priya speaks thus :

I had been an open disciple of the Buddha (*Sākya*)
for over two and a half years ; but I did not progress
well. But, since I joined the order (the *Samgha*)
over a year ago, I have been progressing well (in the path
of Dharma). During this period, in Jambūdvīpa, gods

अमिसा देवा हुसु ते दानि मिसा कटा [1] पकमसि हि एस फले [1]
नो च एसा महतता पापोतवे खुदकेन

३. पि पकममिनेना सकिये विपुले पि स्वगे आराधे(त)वे
[1] एतिय अठाय च सावने कटे खुदका च उडाला च पकमतु ति
अता पि च जानंतु इय पकरा व

४. किति चिरठितिके सिया [1] इय हि अठे वढि वढिसिति
विपुल च वढिसिति अपलधियेना दियढिय वढिसिति [1] इय च अठे
पवतिसु लेखापेत वालत [1] हिध च अथि

५. सिलाठमे सिलाठंभसि लिखापेतवय ति [1] एतिना च

dipasi amisā devā husu te dāni misā kaṭā [1] Pakamasi
hi esa phale [1] No ca esā mahatatā pāpotave khuda-
kena

3. pi pakamaminenā sakiye vipule pi svage ārādhe-
[ta]ve [1] Etiya aṭhāya ca sāvane kaṭe khudakā ca
uḍālā ca pakamatu ti atā pi ca jānamtu iya pakarā va

4. kiti ciraṭhitike siyā [1] Iya hi aṭhe vaḍhi
vaḍhisiti vipula ca vaḍhisiti apaladhiyenā diyadhiya
vaḍhisiti [1] Iya ca aṭhe pavatisu lekhāpeta vālata [1]
Hidha ca athi

5. silāṭhabhe silāṭhambhasi likhāpetavaya ti [1]

जम्बूद्वीपे अमिश्रा देवा आसन् ते इदानीं मिश्रा कृताः । प्रक्रमस्य हि एतत् फलम् । न चैतन्महात्मना (एव) प्राप्तुम्, क्षुद्रकेणापि प्रक्रममाणेन शक्यं विपुलोऽपि स्वर्ग आराधयितुम् ।

२. एतस्मै अर्थाय च श्रावणं कृतम् । क्षुद्रकाश्च उदाराश्च प्रक्रमन्त्विति । अन्ता अपि च जानन्तु । अयं प्रक्रमश्च किमिति ? चिरस्थितिकः स्यात् । अयं ह्यर्थः बाढं वर्धिष्यते विपुलमपि च वर्धिष्यते । अवरधिया द्व्यर्थं वर्धिष्यते ।

३. अयं चार्थः पर्वतेषु लेखितो वारतः, इह चास्ति शिलास्तम्भः शिलास्तम्भे लेखयितव्य इति ।

who till then remained unmingled have been made to mingle with men (by me). This is the fruit of my exertion. Nor is this achievable only by the great ones, for, even the humblest person can achieve the ideal of heavenly bliss by force of exertion.

2. It is for this purpose that this proclamation has been proclaimed :

“Let the humble and the great exert themselves to achieve this ideal. May the borderers also understand this. May this spirit of exertion endure everlastingly.” This matter will prosper and prosper increasingly and in the least calculation will at least grow two and a half times.

3. This matter has been engraved on rocks repeatedly thus :

“Here is a pillar-rock. This should be engraved on this pillar rock.”

वयजनेना यावतक तुफाकं अहाले सवत विवासेतविये ति [1] व्युठेना
सावने कटे [1] २०० ५० ६ (दुवे सपंना लाति)स-

६. त विवासा ति [1]

भावराशिशिलालेखः

१. पियदसि लाजा मागधे संघं अभिवादनं आहा [1]
अपाबाधतं च फासु विहालतं चा [1]

२. विदिते वे भंते आवतके हमा बुधसि धंमसि संघसी ति
गालवे चं पसादे च [1] ए केचि भंते

३. भगवता बुधेन भासिते सवे से सुभासिते वा ए चु
खो भंते हमियाये दिसेया हेवं सधंमे

Etinā ca vayajanenā yāvataka tuphākam ahāle savata
vivāsetaviye ti [1] Vyūṭhenā sāvane kaṭe [1] 200-50-6
(duve sapaṁnā lāti-)sa-

6. ta vivāsā ti [1]

—————

1. Piyadasi lājā māgadhe saṁgham abhivādanam
āhā [1] Apābādhatam ca phāsu vihālatam cā [1]

2. Vidite ve bhaṁte āvatake hamā budhasi
dhammasi saṁghasī ti gālave caṁ pasāde ca [1] E ke-
ci bhaṁte

3. bhagavatā Budhena bhāsīte save se subhāsīte
vā e cu kho bhaṁte hamiyāye diseyā hevaṁ sadhamme

४. एतेन च व्यङ्ग्येन यावद्युष्माकमाहारः सर्वत्र विवसितव्यमिति । व्युत्थेन श्रावणं कृतम् । २०० ५० ६ (द्विषट्पञ्चाशद्रात्रि)शतं विवसितमिति ।

BHABRA EDICT

१. प्रियदर्शी राजा मागधः सङ्घमभिवादनमाह अपाबाधत्वं च प्राशु विहारत्वं च ।

२. विदितं वो भदन्ता यावदस्माकं बुद्धे धर्मे सङ्घ इति गौरवं च प्रसादश्च । यत्किञ्चिद्भदन्ता भगवता बुद्धेन भाषितं सर्वं तत्सुभाषितं वा ।

4. As far as your jurisdiction extends, spread this message with a literal copy through tours. This proclamation was issued by me while on tour. I have been on tour 256 (days and) nights.

1. King Priyadarsin of Magadha, conveys his reverence to the *Samgha* (Order of Monks and Nuns), and wishes for absence of obstacles and good health to the *Samgha*.

2. It is known to you, Holy Sirs, the extent to which our respect and devotion for the Buddha, the Dharma and the *Samgha* extend. Whatever has been spoken by Bhagavān Buddha, O Reverend Sirs, all those have been well spoken. And of those, O Holy Sirs, that

४. चिलठितीके होसती ति अलहामि हकं तं वतवे [1]
इमानि भंते धंमपलियायानि विनयसमुकसे

५. अलियवसानि अनागतभयानि मुनिगाथा मोनेयसूते
उपतिसपसिने ए चा लाघुलो [-]

६. वादे मुसावादं अधिगिच्य भगवता बुधेन भासिते एतान
भंते धंमपलियायानि इछामि

७. किंति बहुके भिखुपाये चा भिखुनिये चा अभिखिनं
सुनेयु चा उपधालेयेयु चा

८. हेवंमेवा उपासका चा उपासिका चा [1] एतेन भंते
इमं लिखापयामि अभिहेतं म जानंत ति [1]

4. cilāṭhitīke hosatī ti alahāmi hakam tam
vatave [1] Imāni bhaṁte dhammapaliyāyāni vinaya-
samukase

5. aliyavasāni anāgatabhayāni munigāthā mo-
neyasūte upatisapasine e cā lāghulo [-]

6. vāde musāvādam adhigicya bhagavatā Budhe-
na bhāsite etāna bhaṁte dhammapaliyāyāni ichāmi

7. Kimti bahuke bhikhupāye cā bhikhuniye cā
abhikhinaṁ suneyu cā upadhāleyeyū cā

8. hevaṁmevā upāsakā cā upāsikā cā [1] Etena
bhaṁte imaṁ likhāpayāmi abhihetam ma jānaṁta ti [1]

यत्तु खलु भदन्ता मया दृश्यत एवं सद्धर्मश्चिरस्थितिको भविष्यतीत्यर्हाम्यहं
तद्वर्तयितुम् ।

३. इमे भदन्ता धर्मपर्यायाः—विनयसमुत्कर्षः आर्यवंशः अना-
गतभयानि मुनिगाथा मौनेयसूत्रमुपतिष्यप्रश्न एवं च राहुलवादो मृषावाद-
मधिकृत्य भगवता बुद्धेन भाषितः ।

४. एतान्भदन्ता धर्मपर्यायानिच्छामि । किमिति ? बहवो भिक्षुका
भिक्षुक्यश्च अभीक्ष्णं शृणुयुरवधारयेयुश्च । एवमेवोपासकाश्चोपासिकाश्च ।
एतेन भदन्ता इदं लेखयाम्यभिप्रेतं मे जानन्त्विति ।

have been seen by me as specially significant Dharma,
and worthy of endurance for ages, I should propagate.

3. O Holy Sirs, these are the texts on Dharma :

The Exaltation of *Vinaya* (Discipline)

Āryavaṃsa (Aryan Race)

Fears of that which have not happened

Munigāthā (The Song of the Sage)

Mauneya Sūtra (On Saintly Life) and also

Rāhulavāda—Spoken by the Venerable Buddha
with reference to false speeches.

4. It is my desire, O Holy Sirs, that the Monks
(*Bhikṣukāḥ*) and Nuns (*Bhikṣukyaḥ*) should hear these
holy texts in large numbers, retain them in their minds,
as also the lay disciples (*upāsakāḥ*) and women
(*upāsakyaḥ*).

With this desire I cause this to be engraved, so
that they may all understand my wishes.

मस्किशिलालेखः

१. देवानंपियस असोकस (सावने [१] अधिकानि) अढाति-
२. (या)नि वषानि यं अं सुमि बुधशके [१] (संवछरे सा)तिरे(के)
३. (अं सु)मि संघं उपगते उठ(ानं च सु)मि उपगते [१]

पुरे जंबु-

४. (दिप)सि ये अमिसा देवा हुसु ते दानि मिसिभुता [१]

इय अठे खुद-

५. केन पि धमयुतेन सके अधिगतवे [१] न हेवं दखितविये

उडा-

६. लके व इम अधिगछेया ति [१] खुदके च उडालके च वत-
७. विया हेवं वे कलंतं भदके से अ(ठे चिरठि)तिके च वद्धि-
८. सिति चा दियद्धियं हेवं ति [१]

1. Devānampiyasa Asokasa (sāvane [1] Adhikāni) aḍhāti-

2. (yā)ni vaṣāni yaṁ aṁ sumi budhasake [1] (Sāmvachare sā)tire(ke)

3. (aṁ su)mi saṁghaṁ upagate uṭṭh(ānaṁ ca su)-
mi upagate [1] Pure Jambū

4. (dipa)si ye amisā devā husu te dāni misibhutā [1]
Iya aṭṭhe khuda

5. kena pi dhamayutena sake adhigatave [1] Na
hevaṁ dakhitaviye uḍā

6. lake va ima adhigacheyā ti [1] Khudake ca
uḍālake ca vata-

7. viyā hevaṁ ve kalamāṇaṁ bhadake se a(ṭṭhe
ciraṭṭhi)tike ca vadhi-

8. siti cā diyaḍḍhiyaṁ hevaṁ ti [1]

MASKI EDICT

देवानां प्रियस्य अशोकस्य (श्रावणम् । अधिकानि) अर्धतृती-
 (या)नि वर्षाणि यदहमस्मि बुद्धशाक्यः । (संवत्सरः सा)तिरे(को) (यद्)
 (अहम्) अस्मि संघमुपगतः, उत्था(नं चा)स्युपगतः । पुरा जम्बू(द्वीपे)
 ये अमिश्रा देवा आसन् त इदानीं मिश्रीभूताः । अयमर्थः क्षुद्रकेणापि
 धर्मयुतेन शक्यः अधिगन्तुम् । नैवं द्रष्टव्यं उदारक एवामुमधिगच्छेदिति ।
 क्षुद्रकाश्च उदारकाश्च वक्तव्याः एवं वः कुर्वन्तो भद्रकः सोऽ(र्थश्चिरस्थि)-
 तिकश्च वर्धिष्यते च द्व्यधर्ममेवमिति ।

This is a proclamation of Devānāmpriya (the beloved of the gods) Asoka. For over two and a half years, I had been a follower of the Buddha, the Sākya. It is over a year since I joined the *Samgha* (Order) and have been progressing well. The gods who were formerly unmingled (with men), have now become mingled (with men). This ideal can be achieved even by the humbly placed person by following the path of Dharma. It is not correct to hold that only the highly placed persons can achieve this (ideal).

Both the humbly placed and the highly placed are to be told thus :

If you act thus, this matter will become prosperous, everlasting and thus increase two and a half times.

स्तम्भलेखाः

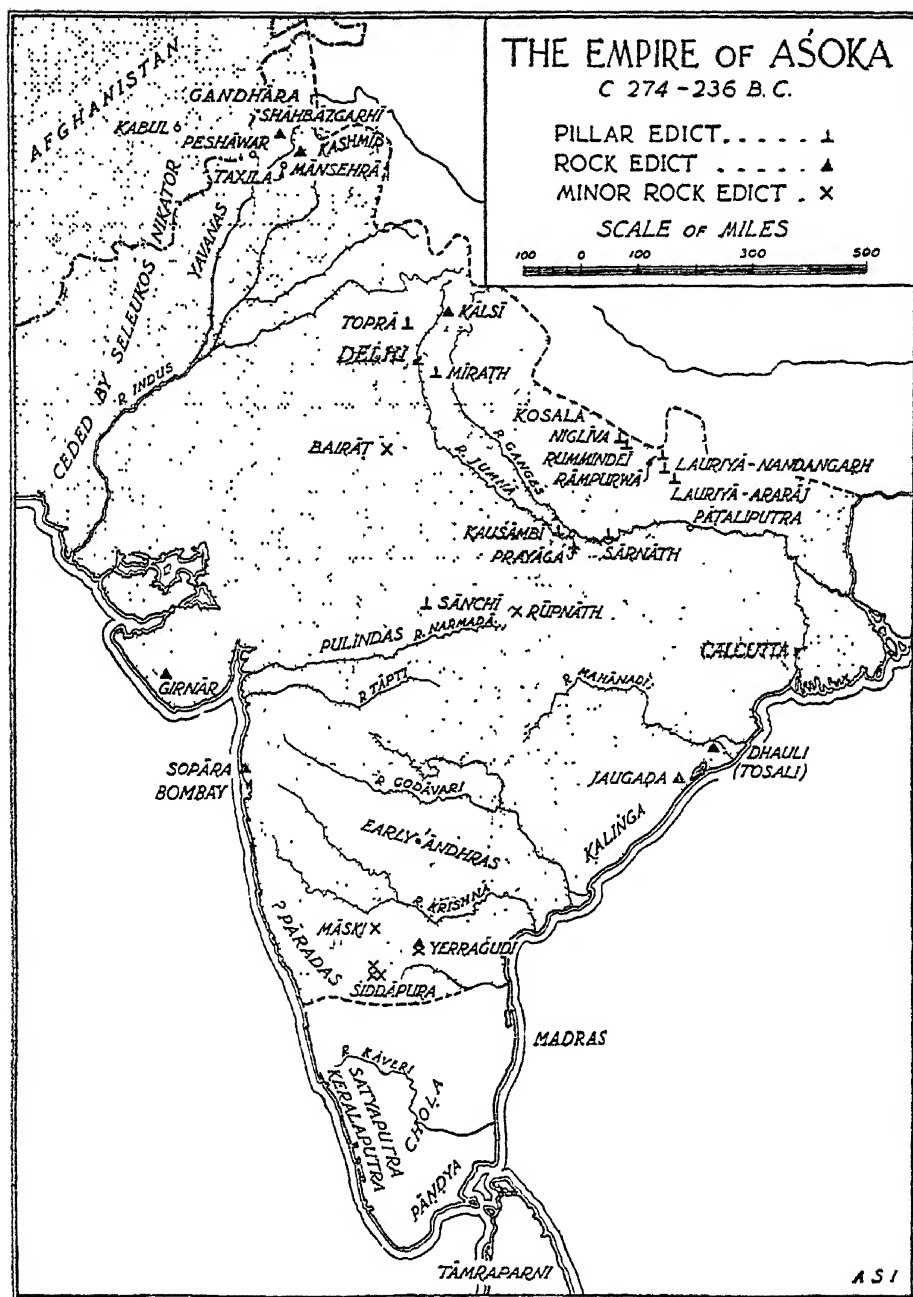
PILLAR EDICTS OF PRIYADARS'IN

(ASOKA)

प्रथमो लेखः

१. देवानंपिये पियदसि लाज हेवं आहा [१] सडुवीसति-
२. वस-अभिसितेन मे इयं धंमलिपि लिखापिता [१]
३. हिदतपालते दुसंपटिपादये अंनत अगाया धंमकामताया
४. अगाय पलीखाया अगाय सुसूसाया अगेन भयेना
५. अगेन उसाहेना [१] एस चु खो मम अनुसथिया
६. धंमापेखा धंमकामता चा सुवे सुवे वढिता वढीसति चेवा
७. पुलिसा पि च मे उकसा चा गेवया चा मझिमा चा
अनुविधीयंती
८. संपटिपादयंति चा अलं चपलं समादपयितवे [१] हेमेवा अंत-

1. Devānaṃpiye piyadasi lāja hevaṃ āhā [1] Saḍuvīsati-
2. vasa-abhisitena me iyaṃ dhammalipi likhā-pitā [1]
3. Hidatapālate dusam̐paṭipādaye aṃnata agāyā dhammakāmatāyā
4. agāya palikhāyā agāya susūsāyā agena bhayenā
5. agena ūsāhenā [1] Esa cu kho mama anu-sathiyā
6. dhammāpekhā dhammakāmatā cā suve suve vaḍhitā vaḍhīsati cevā
7. pulisā pi ca me ukasā cā gevayā cā majhimā cā anuvīdhīyaṃtī
8. sam̐paṭipādayaṃti cā alaṃ capalaṃ samāda-payitave [1] Hemevā aṃta-



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PILLAR EDICT I

१. देवानां प्रियः प्रियदर्शी राजा एवमाह । षड्विंशति-
वर्षाभिषिक्तेन मया इयं धर्मलिपिलेखिता । इहत्यपारज्यं दुःसंप्रतिपाद्यमन्य-
त्राग्र्याया धर्मकामताया अग्र्यायाः परीक्षाया अग्र्यायाः शुश्रूषाया
अग्र्याद्भयादग्र्यादुत्साहात् ।

२. एषा तु खलु मम अनुशिष्ट्या धर्मापेक्षा धर्मकामता च
श्वः श्वो वर्धिता वर्धिष्यते चैव । पुरुषा अपि च मे उत्कृष्टाश्च ग्राम्याश्च
मध्यमाश्चानुविदधति संप्रतिपादयन्ति च अलं चपलं समादापयितुम् । एव-
मेवान्तमहामात्रा अपि ।

1. Thus speaks King Priyadars'in, the beloved of the gods :

This edict on Dharma was caused to be engraved by me when I had been consecrated twenty-six years. It is very difficult to gain happiness in this world and in the next except by utmost devotion to Dharma, utmost examination, most devoted service, utmost fear (of sin) and utmost enthusiasm.

2. By my instruction (in Dharma), the desire for Dharma and love of Dharma have increased day by day, and will continue to increase. And my officers, high, low and of middle order, conform to Dharma and so execute (my commands) as to reclaim those who are unsteady. The Mahāmātras (officers) on the borders also (act) similarly.

९. महामाता पि [१] एसा पि विधि या इयं धंमेन पालना
धंमेन विधाने

१०. धंमेन सुखियना धंमेन गोती ति [१]

द्वितीयो लेखः

१०. देवानंपिये पियदसि लाजा

११. हेवं आहा [१] धंमे साधू [१] कियं चु धंमे ति [?]
अपासिनवे बहु कयाने

१२. दया दाने सचे सोचये [१] चखुदाने पि मे बहुविधे दिने
दुपद-

१३. चतुपदेसु पखिवालिचलेसु विविधे मे अनुगहे कटे आपान-

१४. दाखिनाये अंनानि पि च मे बहूनि कयानानि कटानि [१]
एताये मे

9. mahāmātā pi [1] Esā pi vidhi yā iyaṃ dham-
mena pālanā dhammena vidhāne

10. dhammena sukhiyanā dhammena goti ti [1]

10. Devānaṃpiye piyadasī lājā

11. hevaṃ āhā [1] Dhamme sādhu [1] Kiyam
cu dhamme ti [?] Apāsinave bahu kayāne

12. dayā dāne sace socaye [1] Cakhudāne pi
me bahuvīdhe diṃne dupada-

13. catupadesu pakhivālicaesu vivīdhe me
anugahe kaṭe āpāna-

14. dākhināye aṇṇāni pi ca me bahūni kayānāni
kaṭāni [1] Etāye me

३. एषाऽपि विधिर्येयं धर्मेण पालना धर्मेण विधानं धर्मेण सुखं धर्मेण गुप्तिरिति ।

PILLAR EDICT II

१. देवानां प्रियः प्रियदर्शी राजैवमाह । धर्मः साधुः । कियांस्तु धर्म इति ? अपास्रवो बहुकल्याणं दया दानं सत्यं शौचम् । चक्षुर्दानमपि मे बहुविधं दत्तम् । द्विपदचतुष्पदेषु पक्षिवारिचरेषु विविधो मे अनुग्रहः कृत आप्राणदक्षिणम् । अन्यान्यपि च मे बहूनि कल्याणानि कृतानि ।

3. And this is the rule (to be applied in administration): protection according to Dharma ; action and disposal according to Dharma ; securing of happiness according to Dharma and to be guarded in speech according to Dharma.

1. Thus speaks King Priyadars'in, the beloved of the gods :

To follow or practise Dharma is meritorious. But what constitutes Dharma ? It is the avoiding of sin, performance of many meritorious actions, compassion, liberality, truthfulness and purity. I have bestowed the gift of vision in many ways. To men as well as cattle, to birds and water-creatures, I have done many meritorious acts, including the gift of life. I have also done many other virtuous deeds.

१५. अठाये इयं धम्मलिपि लिखापिता [1] हेवं अनुपट्ठिजंतु चिलं-

१६. थितिका च होतू ती ति [1] ये च हेवं संपट्ठिजीसति से सुकटं कच्छती ति [1]

तृतीयो लेखः

१७. देवानंपिये पियदसि लाज हेवं अहा [1] कयानंमेव देखति [1] इयं मे

१८. कयाने कटे ति [1] नो मिन पापं देखति [1] इयं मे पापे कटे ति इयं वा आसिनवे

१९. नामा ति [1] दुपट्ठिवेखे चु खो एसा [1] हेवं चु खो एस देखिये [1] इमानि

२०. आसिनवगामीनि नाम अथा चंडिये निट्ठूलिये कोवे माने इस्य।

15. aṭhāye iyaṃ dhammalipi likhāpita [1] Hevaṃ anupaṭṭijantaṃtu cilaṃ-

16. thitikā ca hotū tī ti [1] Ye ca hevaṃ saṃpaṭṭipajīsati se sukaṭaṃ kachati ti [1]

17. Devānaṃpiye piyadasi lāja hevaṃ ahā [1] Kayānaṃmeva dekhati [1] Iyaṃ me

18. kayāne kaṭe ti [1] No mina pāpaṃ dekhati [1] Iyaṃ me pāpe kaṭe ti iyaṃ vā āsinave

19. nāmā ti [1] Dupaṭṭivekhe cu kho esā [1] Hevaṃ cu kho esa dekhiye [1] Imāni

20. āsinavagāmīni nāma athā caṇḍiye niṭṭhūliye kodhe māne isyā

२. एतस्मै मया अर्थाय इयं धर्मलिपिलेखिता एवमनुप्रतिपद्यन्तां चिरस्थितिका च भवत्विति । यश्चैवं संप्रतिपत्स्यते स सुकृतं करिष्यतीति ।

PILLAR EDICT III

१. देवानां प्रियः प्रियदर्शी राजैवमाह । कल्याणमेव (जनः) पश्यति इदं मे कल्याणं कृतमिति । न मनुष्यः पापं पश्यति इदं मे पापं कृतमिति, अयं वा आस्रवो नामेति । दुष्प्रत्यवेक्षं तु खल्वेतत् ।

२. एवं तु खल्वेतद्द्रष्टव्यम् ; इमानि आस्रवगामीनि नाम यथा

2. This rescript on Dharma has been caused to be engraved by me for this purpose that others may follow the example and that this rescript may permanently stand. He, who will act accordingly, will be performing good and virtuous deeds.

1. Thus speaks King Priyadarsin, the beloved of the gods :

Man notices only his meritorious actions thinking that he has done meritorious deeds. But he does not notice the sins (committed by him), the evil deed he has committed or that it is a sinful act. This is most difficult to recognize.

2. This ought to be seen thus : that the following

२१. कालनेन व हकं मा पलिभसयिसं [१] एस बाढ देखिये [१]
इयं मे
२२. हितिकाये इयंमन मे पालतिकाये [१]

चतुर्थो लेखः

१. देवानंपिये पियदसि लाज हेवं आहा [१] सङ्खीसति-
वस-
२. अभिसितेन मे इयं धम्मलिपि लिखापिता [१] लजूका मे
३. बहूसु पानसतसहसेसु जनसि आयता तेसं ये अभिहाले वा
४. दंडे वा अतपतिये मे कटे [;] किंति [?] लजूका अस्वथ
अभीता
५. कंमानि पवतयेवू जनस जानपदसा हितसुखं उपदहेवू

21. kālanena va hakam mā palibhasayisam [1]
Esa bādha dekhiye [1] Iyam me

22. hidatikāye iyaṃmana me pālatikāye [1]

1. Devānaṃpiye piyadasi lāja hevaṃ āhā [1]
Saḍḍuvīsativasa-

2. abhisitena me iyaṃ dhammalipi likhāpitā [1]
Lajūkā me

3. bahūsu pānasatasahasesu janasi āyatā tesam
ye abhihāle vā

4. daṇḍe vā atapatiye me kaṭe [;] Kiṃti [?]
Lajūkā asvatha abhīta

5. kaṃmāni pavatayevū janasa jānapadasā hita-
sukhaṃ upadahevū

चण्डत्वं नैष्ठुर्यं क्रोधो मान ईर्ष्या । क्रूरमेव वा अहं मा परिभाषिष्ये ।
एतद्वाढं द्रष्टव्यम् इदं मे इहत्याय इदमन्यन्मे पारत्रिकाय ।

PILLAR EDICT IV

१. देवानां प्रियः प्रियदर्शी राजैवमाह । षड्विंशतिवर्षाभि-
षिक्तेन मयेयं धर्मलिपिलिखिता । रज्जुका मे बहुषु प्राणशतसहस्रेषु जनेष्वा-
यत्ताः । तेषां योऽभिहारो वा दण्डो वा आत्मपतिको मया कृतः । किमिति ?
रज्जुका अस्वार्था अभीताः कर्माणि प्रवर्तयेयुर्जनस्य जानपदस्य हित-
सुखमुपदध्युरनुगृहीयुश्च ।

lead to sin e.g. fierceness, harshness, anger, pride, envy etc. I shall not be motivated by these in my speech. This should be well-understood that this is good for my life (happiness) in this world and the other for the life hereafter.

1. King Priyadars'in, the beloved of the gods, speaks thus :

This edict on Dharma has been caused to be engraved by me when I had been consecrated twenty-six years. My representatives (high officers) known as Rajjukas are commissioned by me to rule over several hundreds of thousands of people. The rewards or punishments meted out by them are left to their discretion by me. Why? In order that the Rajjukas may confidently perform their duties unselfishly and fearlessly, bestow welfare and happiness on the people and the country and act kindly towards them.

६. अनुगहिनेवु चा [१] सुखीयनदुखीयनं जानिसंति धंमयुतेन च
७. वियोवदिसंति जनं जानपदं [;] किंति [?] हिदतं च पालतं च
८. आलाधयेवू ति [१] लजूका पि लघंति पटिचलितवे मं [;] पुलिसानि पि मे
९. छंदंनानि पटिचलिसंति ते पि च कानि वियोवदिसंति येन मं लजूका
१०. चघंति आलाधयितवे [१] अथा हि पजं वियताये धातिye निसिजितु
११. अस्वथे होति [१] वियत धाति चघति मे पजं सुखं पलिहटवे [;]
१२. हेवं ममा लजूका कटा जानपदस हितसुखाये [;] येन एते अभीता

6. anugahinevu cā [1] Sukhīyanadukhīyanam jānisaṃti dhammayutena ca
7. viyovadisamti janam jānapadam [;] Kimti [?] Hidatam ca pālatam ca
8. ālādhayevū ti [1] Lajūkā pi laghamti paṭicalitave maṃ [;] pulisāni pi me
9. chaṇḍaṇṇāni paṭicalisaṃti te pi ca kāni viyovadisamti yena maṃ lajūkā
10. caghamti ālādhayitave [1] Athā hi pajam viyatāye dhātiye nisijitu
11. asvathe hoti [1] Viyata dhāti caghati me pajam sukham palihāṭave [;]
12. Hevaṃ mamā lajūkā kaṭā jānapadasa hita-sukhāye [;] Yena ete abītā

२. सुखं दुःखं (च) ज्ञास्यन्ति । धर्मयुतेन च व्यपदेश्यन्ति जनं जानपदम् । किमिति ? इहत्यं च पारव्यं चाराधयेयुरिति । रज्जुका अपि अभिलषन्ति परिचरितुं माम् । पुरुषा अपि मे छन्दनानि परिचरिष्यन्ति तेऽपि च के(चन) व्यपदेश्यन्ति येन मां रज्जुकाः शक्यन्त्याराधयितुम् ।

३. यथा हि प्रजां विदितायै धाव्यै निसृज्य स्वस्थो भवति विदिता धात्री शक्यति मे प्रजां सुखं पालयिष्यत्येवं मम रज्जुकाः कृताः जानपदस्य हितसुखाय ।

2. They will know what will give them (the people) happiness and what their troubles are. They will exhort the people of the country according to Dharma that they may so shape their conduct as to ensure happiness in this world and in the next. The Rajjukas desire to please me (by carrying out my commands). And my Agents (*Puruṣas*) will also serve those who know my intentions (*chandanaṇi*), who will instruct the people (of my intentions) so that the Rajjukas may be able to discharge their duties to please and serve me.

3. For, as one who feels confident after having entrusted a child to an intelligent nurse and thinks : "The intelligent nurse will take care of the comforts of my child and will protect it properly," similarly, my high officers known as Rajjukas have been placed (in all parts of my country), to look after the happiness and welfare of the people.

१३. अस्वथ संतं अविमना कंमानि पवतयेवू ति एतेन मे लजूकानं

१४. अभीहाले व दंडे वा अतपतिये कटे [I] इछितविये हि एसा [;] किंति [?]

१५. वियोहालसमता च सिय दंडसमता चा [I] अव इते पि च मे आवुति [I]

१६. बंधनबधानं मुनिसानं तीलीतदंडानं पतवधानं तिनि दिवसानि मे

१७. योते दिने [I] नातिका व कानि निझपयिसंति जीविताये तानं

१८. नासंतं वा निझपयिता दानं दाहंति पालतिकं उपवासं व कछंति

13. asvatha saṁtaṁ avimaṇā kaṁmāni pavata-
yevū ti etena me lajūkānaṁ

14. abhīhāle va daṁḍe vā atapatiye kaṭe [I]
Ichitaviye hi esā [;] Kimti [?]

15. Viyohālasamatā ca siya daṁḍasamatā cā [I]
Ava ite pi ca me āvuti [I]

16. Baṁdhanabadhānaṁ munisānaṁ tilitadaṁ-
dānaṁ patavadhānaṁ timni divasāni me

17. yote diṁne [I] Nātikā va kāni nijhapayi-
saṁti jīvitāye tānaṁ

18. nāsaṁtaṁ vā nijhapayitā dānaṁ dāhaṁti
pālatikaṁ upavāsaṁ va kachaṁti

४. येनैते अभीता अस्वार्थाः सन्तः अविमनसः कर्माणि प्रवर्तयेयुरित्येतेन मया रज्जुकानामभिहारो वा दण्डो वा आत्मपतिकः कृतः । एष्टव्यो ह्येष किमिति ? व्यवहारसमता च स्याद्दण्डसमता च । यावदितोऽपि च ममाज्ञसिर्बन्धनवधानां मनुष्याणां निर्णीतदण्डानां प्रतिविधानं त्रीणि दिवसानि मया यावद्दत्तं ज्ञातीयाश्च के(चन) निध्यापयिष्यन्ति जीविताय तेषाम्, नाशयन्तं वा निध्यापयित्वा दानं ददति पारत्रिकमुपवासं वा करिष्यन्ति ।

4. In order that these Rajjukas may perform their duties fearlessly, unselfishly and with cheerful minds, the rewards and punishments meted out by them are left to their discretion. For, it is most desirable that there should be absolute equality for all in all legal proceedings and in the punishments awarded; and I have ordered from now the respite of three days to those on whom punishment has already been passed and who are in confinement or under sentence of death, in order that some of their relatives may submit appeals for their life, or, when the death punishment cannot be avoided, that they may persuade and arrange for making gifts or observing fasts for their benefit in the other world. It is my desire, that people

१९. इछा हि मे [;] हेवं निलुधसि पि कालसि पालतं
आलाधयेवू ति जनस च

२०. वदति विविधे धम्मचलने संयमे दानस विभागे ति [।]

पञ्चमो लेखः

१. देवानंपिये पियदसि लाज हेवं अहा [।] सडुवीसतिवस-

२. अभिसितेन मे इमानि जातानि अवधियानि कटानि [।]

से यथा

३. सुके सालिका अलुने चकवाके हंसे नंदीमुखे गेलाटे

४. जतूका अम्बाकपीलिका दुडी अनठिकमछे वेदवेयके

५. गंगापुपुटेके संकुजमछे कफटसयके पंनससे सिमले

19. ichā hi me [;] Hevaṃ niludhasi pi kālasi
pālataṃ ālādhayevū ti janasa ca

20. vadhati vividhe dhammacalane saṃyame
dānasa vibhāge ti

1. Devānaṃpiye piyadasi lāja hevaṃ ahā [।]
Saḍuvīsativasa-

2. abhisitena me imāni jātāni avadhiyāni kaṭāni [।]
se yathā

3. suke sālikā alune cakavāke haṃse naṃdīmu-
khe gelāṭe

4. jatūkā ambākāpīlikā, duḍī anaṭhikamache
vedaveyake

5. gaṃgāpupuṭake saṃkujamache kaphaṭasayake
paṃnasase simale

इच्छा हि मे एवं निरुद्धेऽपि काले पारच्यमाराधयेयुरिति जनस्य च वर्धते
विविधं धर्मचरणं संयमो दानस्य विभाग इति ।

PILLAR EDICT V

१. देवानां प्रियः प्रियदर्शी राजैवमाह । षड्विंशतिवर्षाभिषि-
क्तेन मया इमानि जातान्यवध्यानि कृतानि । तानि यथा—शुकः सारिका
अरुणः चक्रवाकः हंसः नान्दीमुखः गेलाटः जतुका अम्बापिपीलिका
दण्डी अनस्थिकमत्स्यः जीवन्जीवकः गङ्गाकुक्कुटकः शकुलमत्स्यः कमठः

should thus devote themselves, during the extended time
for their betterment in the next world and that there
may be increase in the practice of Dharma, self-control
and proper charity (distribution of gifts) by the people.



1. King Priyadars'in, the beloved of the gods,
says thus :

When I had been consecrated twenty-six years,
the following creatures have been prohibited by me
from being slaughtered, *e.g.* parrot (*suka*), maina
(*sārikā*), red-breast (*aruna*), the ruddy goose (*cakra-
vāka*), the swan (*hamsa*), the nāndīmukha, the
gelāṭa, the bat (*jatukā*), the Queen-ant (*ambāpipīlikā*),
the terrapin (*daṇḍī*), the boneless fish (*anasthi-
kamatsya*), the partridge (*jīvaṃjīvaka*), the Gange-
tic water-cock (*gaṅgā-kukkuṭa*), the gilt-edge fish
(*sakulamatsya*), the tortoise (*kamaṭha*) the porcupine

६. संडके ओकपिंडे पलसते सेतकपोते गामकपोते
 ७. सवे चतुपदे ये पटिभोगं नो एति न च खादियति
 ८. एडका चा सूकली चा गभिनी व पायमीना व अवधिया

पोतके

९. पि च कानि आसंमासिके [१] वधिकुकुटे नो कटविये [;]
 तुसे सजीवे

१०. नो ज्ञापेतविये [;] दावे अनठाये वा विहिसाये वा नो
 ज्ञापेतविये [;]

११. जीवेन जीवे नो पुसितविये [१] तीसु चातुंमासीसु
 तिसायं पुंनमासियं

१२. तिंनि दिवसानि चावुदसं पंनडसं पटिपदाये धुवाये चा

6. saṁḍake okapimḍe palasate setakapote gāma-
kapote

7. save catupade ye paṭibhogam no eti na ca
khādiyati

8. eḍakā cā sūkālī cā gabhinī va pāyamīnā va
avadhiyā potake

9. pi ca kāni āsaṁmāsike vadhikukūṭe no kaṭa-
viye [;] tuse sajīve

10. no jhāpetaviye [;] Dāve anaṭhāye vā vihisāye
vā no jhāpetaviye [१]

11. Jīvena jīve no pusitaviye [१] Tīsu cātuṁmāsīsu
tisāyam puṁnamāsiyam

12. timni divasāni cāvudasam paṁnaḍasam paṭi-
padāye dhuvāye cā

शल्यः पर्णशशः सुमरः षण्डकः ओकपिण्डः पृषतः श्वेतकपोतः ग्राम-
कपोतः सर्वश्वतुष्पदो यः परिभोगं नैति न च खाद्यते । एडका वा सूकरी
वा गर्भिणी वा पयस्विनी वा अवध्याः ।

२. पोतका अपि चाषाण्मासिकाः । वध्रिकुकुटो न कर्तव्यः ।
तुषाः सजीवा न दग्धव्याः । दावोऽनर्थाय वा विहिंसायै वा न दग्धव्यः ।
जीवेन जीवो न पोष्टव्यः । तिसृषु चातुर्मासीषु तिष्ये पौर्णमास्यां त्रीणि
दिवसानि चतुर्दश्यां पञ्चदश्यां प्रतिपदि ध्रुवायां चानुपोषधं मत्स्यः अवध्यः
नापि च विक्रेतव्यः ।

(*salya*), the squirrel (*parṇas'asa*), the *srmara*, the bull (*ṣaṇḍaka*), the monkey (?) (*okapiṇḍa*), the dotted antelope (*prṣata*), the white dove (*sveta kapota*), domestic dove (*grāma kapota*) and all quadrupeds which are neither utilized for food, nor are eaten. A she-goat (*eḍakā*) or a she-pig (*sūkari*), either pregnant or with milk, shall not be slaughtered.

2. (Similarly), young ones under six months shall not be slaughtered. Cocks shall not be caponed. Husks with living creatures (*sajīva*) shall not be burnt. Forest fire shall not be lit unnecessarily and with a view to kill living beings. One living being shall not be nourished by sacrificing another living being. Fish shall not be killed nor sold on the three Cāturmāsī days, on Tīṣya nakṣatra day, on full moons, and for three days, namely on the fourteenth, fifteenth and the first day of each fortnight and invariably on every day on which a fast is enjoined.

१३. अनुपोसथं मळे अवधिये नो पि विकेतविये [१] एतानि
येव दिवसानि

१४. नागवनसि केवटभोगसि यानि अन्नानि पि जीवनि-
कायानि

१५. नो हंतवियानि [१] अठमीपखाये चावुदसाये पंनडसाये
तिसाये

१६. पुनावसुने तीसु चातुंमासीसु सुदिवसाये गोने नो
नीलखितविये [१]

१७. अजके एडके सूकले ए वा पि अंने नीलखियति नो
नीलखितविये [१]

१८. तिसाये पुनावसुने चातुंमासिये चातुंमासिपखाये अस्वसा
गोनसा

13. anuposatham mache avadhiye no pi viketa-
viye [1] Etāni yeva divasāni

14. nāgavanasi kevaṭabhogasi yāni amnāni pi
jīvanikāyāni

15. no haṁtaviyāni [1] Aṭhamīpakhāye cāvudasāye
paṁnaḍasāye tisāye

16. punāvasune tīsu cātummāsīsu sudivasāye gone
no nīlakhitaviye [1]

17. Ajake eḍake sūkale e vā pi amne nīlakhiyati
no nīlakhitaviye [1]

18. Tisāye punāvasune cātummāsiye cātummā-
sipakhāye asvasā gonasā

३. एतान्येव दिवसानि नागवने कैवर्तभोगे ये चान्येऽपि जीव-
निकायाः (ते) न हन्तव्याः । अष्टम्यां पक्षयोश्चतुर्दश्यां पञ्चदश्यां तिष्ये
पुनर्वसौ तिसृषु चातुर्मासीषु सुदिवसेषु गौर्न निर्लक्षितव्यः, अजकः
एडकः सूकरो यो वाप्यन्यो निर्लक्ष्यते (स) न निर्लक्षितव्यः ।

४. तिष्ये पुनर्वसौ चातुर्मास्यं चातुर्मास्यपक्षयोः अश्वस्य गोः

3. And on the same days, other animals that have their abode in the Nāgavana (Elephant-park) or in the preserves of the fisher-folk also shall not be killed. On the eighth tithi of both fortnights, on the fourteenth and fifteenth tithis, on days of Tīṣyanakṣatra and Punarvasū nakṣatra, on the three Cāturmasī days and other festivals, bulls shall not be castrated, nor he-goats (*ajaka*), rams (*eḍaka*), boars (*Sūkara*) and whatever other animals are usually castrated.

4. On Tīṣya and Punarvasū days, on the Cāturmasīs and in the fortnight of Cāturmāsya, horses and

१९. लखने नो कटविये [१] याव सडुवीसतिवस-अभिसितेन
मे एताये

२०. अंतलिकाये पंनवीसति बंधनमोखानि कटानि [१]

षष्ठो लेखः

१. देवानंपिये पियदसि लाज हेवं अहा [१] दुवाडस-
२. वस-अभिसितेन मे धंमलिपि लिखापिता लोकसा
३. हितसुखाये [१] से तं अपहटा तं तं धंमवट्ठि पापोवा [१]
४. हेवं लोकसा हितसुखे ति पट्टिवेखामि अथ इयं
५. नातिसु हेवं पतियासंनेसु हेवं अपकठेसु [१]

19. lakhane no kaṭaviye [1] Yāva saḍuvīsativasa-abhisitena me etāye

20. aṁtalikāye paṁnavīsati baṁdhanamokhāni kaṭāni [1]

1. Devānaṁpiye piyadasi lāja hevaṁ ahā [1]
Duvāḍasa-

2. vasa-abhisitena me dhammalipi likhāpitā lokasā

3. hitasukhāye [1] Se taṁ apahaṭā taṁ taṁ
dhammavaḍḍhi pāpovā [1]

4. Hevaṁ lokasā hitasukhe ti paṭivekhāmi atha
iyaṁ

5. nātisu hevaṁ patiyāsaṁnesu hevaṁ apaka-
ṭhesu

लाञ्छनं न कर्तव्यम् । यावत् षड्विंशतिवर्षाभिषिक्तेन मया एतस्मिन्नन्तरे पञ्चविंशतिवर्षान्धनमोक्षाः कृताः ।

PILLAR EDICT VI

१. देवानां प्रियः प्रियदर्शी राजा एवमाह । द्वादशवर्षाभिषिक्तेन मया धर्मलिपिलेखिता लोकस्य हितसुखाय ; तत्तदपहृत्य सा सा धर्मवृद्धिः प्राप्तव्या । एवं लोकस्य हितसुखे इति प्रत्यवेक्षे यथेदं ज्ञातिषु

bullocks shall not be branded. Within this period of twenty-six years after my consecration, the release of prisoners has been ordered by me twenty-five times.

1. King Priyadars'in the beloved of the gods, speaks thus :

When I had been consecrated twelve years, the edicts on Dharma were caused to be inscribed by me, for the benefit and happiness of the people, so that they may grasp each item and thereby develop their Dharma in various respects. Thus I watch to see what makes for the welfare and happiness of the people ; and I see what makes for the good of my relatives and to

६. किमं कानि सुखं अवहामी ति तथ च विदहामि [१] हेमेवा
७. सवनिकायेसु पटिवेखामि [१] सवपासंडा पि मे पूजिता
८. विविधाय पूजाया [१] ए चु इयं अतुना पचूपगमने
९. से मे मोख्यमते [१] सडुवीसतिवस-अभिसितेन मे
१०. इयं धंमलिपि लिखापिता

सप्तमो लेखः

११. देवानंपिये पियदसि लाजा हेवं आहा [१] ये अतिकंतं
१२. अंतलं लाजाने हुसु [१] हेवं इछिसु [१] कथं जने
१३. धंमवढिया वढेया [१] नो चु जने अनुलुपाया धंमवढिया

6. kimam kāni sukham avahāmi ti tatha ca vidahāmi [1] Hemevā

7. savanikāyesu paṭivekhāmi [1] Savapāsamḍā pi me pūjitā

8. vividhāya pūjāyā [1] E cu iyaṃ atunā pacūpagamane

9. se me mokhyamate [1] Saḍuvīsativasa-abisitena me

10. iyaṃ dhammalipi likhāpitā

11. Devānaṃpiye piyadasi lājā hevaṃ āhā [1] Ye atikaṃtaṃ

12. aṃtalam lājāne husu [1] hevaṃ ichisu [1] Kathaṃ

13. jane dhammavaḍhiyā vaḍheyā [1] No cu jane anulupāyā dhammavaḍhiyā

एवं प्रत्यासन्नेषु एवमपकृष्टेषु किं केषां सुखमावहामीति तथा च विदधे ।
एवमेव सर्वनिकायेषु प्रत्यवेक्षे ।

२. सर्वपाषण्डा अपि मे पूजिता विविधया पूजया । यत्त्विद-
मात्मना प्रत्युपगमनं तन्मे मुख्यमतम् । षड्विंशतिवर्षाभिषिक्तेन मयेयं
धर्मलिपिलेखिता ।

PILLAR EDICT VII

१. देवानां प्रियः प्रियदर्शी राजा एवमाह । यदतिक्रान्तमन्तरं
राजानोऽभवन्नेवमैच्छन् कथं जने धर्मवृद्धिर्वर्धनीया । न तु जनेऽनुरूपा
धर्मवृद्धिर्वर्धिता ।

those who are far and near ; and I see to whom what
good could be done, and act accordingly. Similarly I
watch over the good of all communities.

2. Members of all religions have been revered
by me with various honours. But I consider my
visiting people personally as a most important duty.
This rescript on Dharma was caused to be inscribed
by me when I had been consecrated twenty-six years.



1. King Priyadars'in the beloved of the gods,
says thus :

In the past, there were kings who did desire to
increase the devotion to Dharma among the people.
But there was no increase of Dharma in due pro-
portion.

१४. वढिथा [i] एतं देवानंपिये, पियदसि लाजा हेवं आहा [i]
 एस मे
१५. हुथा [,] अतिकंतं च अंतलं हेवं इछिसु लाजाने कथं जने
१६. अनुलुपाया धंमवढिया वढेया ति [;] नो च जने अनुलुपाया
१७. धंमवढिया वढिथा [;] से किनसु जने अनुपटिपजेया [;]
१८. किनसु जने अनुलुपाया धंमवढिया वढेया ति [;] किन-
 सु कानि
१९. अभ्युंनामयेहं धंमवढिया ति [?] एतं देवानंपिये पियदसि
 लाजा हेवं
२०. आहा [i] एस मे हुथा [,] धंमसावनानि सावापयामि
 धंमानुसथिनि

14. vadhithā [i] Etaṃ devānaṃpiye piyadasi lājā
 hevaṃ āhā [i] Esa me

15. huthā [;] Atikaṃtaṃ ca aṃtalaṃ hevaṃ
 ichisu lājāne kathaṃ jane

16. anulupāyā dhammavaḍhiyā vaḍheyā ti [;] No
 ca jane anulupāyā dhammavaḍhiyā vadhithā [;] Se
 kinasu jane anupaṭipajeyā [;]

18. Kinasu jane anulupāyā dhammavaḍhiyā
 vaḍheyā ti [;] Kinasu kāni

19. abhyuṇṇāmayehaṃ dhammavaḍhiya ti [?]
 Etaṃ devānaṃpiye piyadasi lājā hevaṃ

20. āhā [i] Esa me huthā [,] dhammasāvanāni
 sāvāpayāmi dhammānusathini

२. अत्र देवानां प्रियः प्रियदर्शी राजा एवमाह । एतन्मे भूतम् । अतिक्रान्तमन्तरमेवमैच्छन् राजानः कथं जनेऽनुरूपा धर्मवृद्धिर्वर्धनीयेति । न च जनेऽनुरूपा धर्मवृद्धिर्वर्धिता । तत्केनस्वित् जनोऽनु-
प्रतिपद्येत केनस्वित् जनेऽनुरूपा धर्मवृद्धिर्वर्धनीयेति । केनस्वित् केषा-
मभ्युन्नमयेऽहं धर्मवृद्धिमिति ।

३. अत्र देवानां प्रियः प्रियदर्शी राजैवमाह । एतन्मे भूतम् । धर्मश्रावणानि श्रावयामि, धर्मानुशिष्टीरनुशास्मि । एतानि जनः श्रुत्वा अनु-

2. On this, King Priyadars'in, the beloved of the gods, says thus :

This thought has occurred to me. In the past, kings thought about the methods to increase the devotion of the people to Dharma; but devotion to Dharma was not increased in due proportion (to the thought or methods adopted). By what means may the people be induced to conform? And by what methods may devotion to Dharma be increased in due proportion? By what means and whom may I lift up by increased devotion to Dharma?

3. On this King Priyadars'in, the beloved of the gods, says thus :

This idea occurs to me. I shall cause the precepts of Dharma to be heard by the people, and shall cause instruction in Dharma to be given to the people,

२१. अनुसासामि [;] एतं जने सुतु अनुपटीपजीसति अभ्युनमि-
सति [;]

२२. धंमवढिया च बाढं वढिसति [।] एताये मे अठाये
धंमसावनानि सावापितानि धंमानुसथिनि विविधानि आनपितानि यथा
पुलिसा पि बहुने जनसि आयता ए ते पलियोवदिसंति पि पविथलिसंति
पि [।] लजूका पि बहुकेसु पानसतसहसेसु आयता ते पि मे आनपिता [।]
हेवं च हेवं च पलियोवदाथ

२३. जनं धंमयुतं [।] देवानंपिये पियदसि हेवं आहा [।] एत-
मेव मे अनुवेखमाने धंमथंभानि कटानि [;] धंममहामाता कटा [;]
धंमसावने कटे [।] देवानंपिये पियदसि लाजा हेवं आहा [।] मगेसु पि

21. anusāsāmi [;] Etaṃ jane sutu anupaṭipajī-
sati abyūṇnamisati [;]

22. dhammavaḍḍhiyā ca bāḍḍhaṃ vaḍḍhisati [।] Etāye
me aṭṭhāye dhammasāvanāni sāvāpitāni dhammānu-
sathini vividhāni ānapitāni yathā pulisā pi bahune
janasi āyatā e te paliyovadisanti pi pavithalisanti pi [।]
Lajūkā pi bahukesu pānasatasahasasu āyatā te pi me
ānapitā [।] Hevaṃ ca hevaṃ ca paliyovadātha

23. janam dhammayutam [।] Devānaṃpiye
piyadasi hevaṃ āhā [।] Etameva me anuvekhamāne
dhammathambhāni kaṭāni [;] dhammamahāmātā kaṭā [;]
dhammasāvane kaṭe [।] Devānaṃpiye piyadasi lājā
hevaṃ āhā [।] Magesu pi me nigohāni lopāpitāni [;]

प्रतिपत्स्यते, अभ्युन्नंस्यति, धर्मवृद्धिश्च बाढं वर्धिष्यते । एतस्मै मया अर्थाय धर्मश्रावणानि श्रावितानि धर्मानुशिष्टयो विविधा आज्ञापिताः । यथा मे पुरुषा अपि बहुषु जनेष्वायत्ताः, एते परितो वदिष्यन्त्यपि प्रविस्तारयिष्यन्त्यपि । रज्जुका अपि बहुषु प्राणशतसहस्रेष्वायत्तास्तेऽप्याज्ञप्ता एवं च एवं च परितो वदत जनं धर्मयुतम् ।

४. देवानां प्रियः प्रियदर्शी एवमाह । एतदेव मयानुवीक्षमाणेन धर्मस्तम्भाः कृता धर्ममहामात्राः कृताः धर्मश्रावणं कृतम् ।

५. देवानां प्रियः प्रियदर्शी राजैवमाह । मार्गेष्वपि मया

so that, hearing this, the people may conform to Dharma, may raise themselves, and thus increase of Dharma may surely result. For this purpose, discourses on Dharma have been preached by me, instructions of various kinds on Dharma have been ordered. As my officers placed in charge of large bodies of men they will expound and spread the Dharma, around them. The Rajjukas also who have been appointed to look after the welfare of hundreds of thousands of people have been ordered to speak thus and thus to the officers of Dharma around them.

4. King Priyadars'in the beloved of the gods, addresses you thus :

Perceiving this, the Pillars on Dharma have been erected by me, officers for the spread of Dharma called Dharmamahāmātras have been appointed by me and the precepts of Dharma have been duly preached.

5. King Priyadars'in the beloved of the gods says thus :

मे निगोहानि लोपापितानि [;] छायोपगानि होसन्ति पसुमुनिसानं [;]
अंबावडिक्या लोपापिता [;] अढकोसिक्यानि पि मे उदुपानानि

२४. खानापापितानि [;] निसिद्धिया च कालापिता [;] आपा-
नानि मे बहुकानि तत तत कालापितानि पटीमोगाये पसुमुनिसानं [1]
लहुके चु एस पटीभोगे नाम [1] विविधाया हि सुखायनाया पुलिमेहि पि
लाजीहि ममया च सुखयिते लोके [1] इमं चु धंमानुपटीपती अनुपटीपजंतु
ति [,] एतदथा मे

२५. एस कटे [1] देवानंपिये पियदसि हेवं आहा [1] धंममहा-
माता पि मे ते बहुविधेषु अठेसु आनुगहिकेसु वियापटासे पवजीतानं चव

chāyopagāni hosānti pasumunisānam [;] Ambāvaḍi-
kyā lopāpita [;] Aḍhakosikyāni pi me udupānāni

24. khānāpāpitāni [;] Nimsiḍhiyā ca kālāpitā [;]
Āpānāni me bahukāni tata tata kālāpitāni paṭibhōgāye
pasumunisānam [1] Lahuke cu esa paṭibhoge nāma [1]
Vividhāyā hi sukhāyanāyā pulimehi pi lājīhi mamayā
ca sukhayite loke [1] Imam cu dhammanupaṭīpatī
anupaṭīpajāntu ti [,] etadathā me

25. esa kaṭe [1] Devānaṃpiye piyadasī hevaṃ
āhā [1] Dhammamahāmātā pi me te bahuvidhesu aṭhesu
ānugahikesu viyāpaṭāse pavajītānam ceva gihithānam

न्यग्रोधा रोपिताश्छायोपगा भविष्यन्ति पशुमानुषाणाम् । आम्रवाटिका रोपिताः । अर्धक्रोशकान्यपि मे उदपानानि खानितानि । निशागृहाणि च कारितानि । आपानानि मया बहुकानि तत्र तत्र कारितानि प्रतिभोगाय पशुमानुषाणाम् । लघुस्तु स प्रतिभोगो नाम । विविधैर्हि सुखैः पूर्वैरपि राजभिर्मया च सुखितो लोकः । इमां तु धर्मानुप्रतिपत्तिमनुप्रतिपद्यतामिति एतदर्थं मयैतत्कृतम् ।

६. देवानां प्रियः प्रियदर्शी एवमाह । धर्ममहामात्रा अपि मयैते बहुविधेष्वर्थेष्वानुग्रहिकेषु व्यापृताः । ते प्रव्रजितेषु चैव गृहस्थेषु च

On the roads, banyan trees have been raised by me, so as to give shade to travelling people and animals. Mango groves have been raised. At every half-krośa, many wells of drinking water have been dug. Rest houses for travellers have been constructed. For the enjoyment of men and animals I have constructed watersheds in several places. This enjoyment is comparatively but a trifle. The people have been blessed with various benefits under the previous kings and myself. All that I have done so far has been done with the main intention that the people may follow this path of Dharma with faith and devotion.

6. King Priyadarśin the beloved of the gods says thus :

The Dharmamahāmātras appointed by me are now engaged in looking after the welfare of the people and in doing kindly acts in many ways. They are engaged among the hermits, the householders, and

गिहिथानं च [;] सवपासंडेसु पि च वियापटासे [I] संघठसि पि मे कटे इमे वियापटा होहंति ति [;] हेमेव बाभनेसु आजीविकेसु पि मे कटे

२६. इमे वियापटा होहंति ति [;] निगंठेसु पि मे कटे इमे वियापटा होहंति [;] नानापासंडेसु पि मे कटे इमे वियापटा होहंति ति [I] पटिविसिठं पटीविसिठं तेसु तेसु ते ते महामाता [I] धंममहामाता चु मे एतेसु चेव वियापटा सवेसु च अंनेसु पासंडेसु [I] देवानंपिये पियदसि लाजा हेवं आहा [;]

२७. एते च अंने च बहुका मुखा दानविसगसि वियापटासे मम चेव देविनं च [I] सवसि च मे ओलोघनसि ते बहुविधेन आकालेन तानि तानि तुठायतनानि पटीपादयंति हिद चेव दिसासु च [I] दालकानं पि च मे कटे अंनानं च देविकुमालानं इमे दानविसगेषु वियापटा होहंति ति

ca [;] Savapasam̐desu pi ca viyāpatāse [I] Saṁghaṭhasi pi me kaṭe ime viyāpaṭā hohaṁti ti [;] Hemeva bābhānesu ājīvikesu pi me kaṭe

26. Ime viyāpaṭā hohaṁti ti [;] Nigaṁṭhesu pi me kaṭe ime viyāpaṭā hohaṁti [;] Nānāpāsam̐desu pi me kaṭe ime viyāpaṭā hohaṁti ti [I] Paṭivisiṭhaṁ paṭivisiṭhaṁ tesu tesu te te mahāmātā [I] Dhammamahāmatā cu me etesu ceva viyāpaṭā savesu ca am̐nesu pāsam̐desu [I] Devānaṁpiye piyadasī lājā hevaṁ āhā [;]

27. Ete ca am̐ne ca bahukā mukhā dānavisagasi viyāpaṭāse mama ceva devinaṁ ca [I] Savasi ca me olodhanasi te bahuvidhena ākālena tāni tāni tuṭhāyatanāni paṭipādayaṁti hida ceva disāsu ca [I] Dālakaṇaṁ pi ca me kaṭe am̐nānaṁ ca devikumālānaṁ ime dānavisagesu viyāpaṭā hohaṁti ti

सर्वपाषण्डेष्वपि च व्यापृताः । संघार्थेऽपि मे कृते इमे व्यापृता भवन्तीति । एवमेव ब्राह्मणेष्वजीवकेष्वपि मे कृते इमे व्यापृता भवन्ति । निर्ग्रन्थेष्वपि मे कृते इमे व्यापृता भवन्ति । नानापाषण्डेष्वपि मे कृते इमे व्यापृता भवन्तीति । प्रतिविसृष्टाः प्रतिविसृष्टास्तेषु तेषु ते ते धर्ममहामात्रास्तु मयैतेषु चैव व्यापृताः सर्वेषु चान्येषु पाषण्डेषु ।

७. देवानां प्रियः प्रियदर्शी राजैवमाह । एते चान्ये च बहवो मुख्या दानविसर्गे व्यापृतास्ते मम चैव देवीनां च सर्वस्मिंश्च ममावरोधने ते बहुविधेनाकारेण तानि तानि तुष्ट्यातनानि प्रतिपादयन्ति इह चैव दिशास्तु च । दारकाणामपि च मया कृता अन्येषां च देवीकुमाराणामिमे दानविसर्गेषु

among all religionists ; these officers appointed by me are also engaged in looking after the affairs among the *Samghas* (Buddhist Religious Orders), among the *Brāhmaṇas*, among the *Ājīvakas*, among the *Nirgranthas*, among all the various religionists. Appointed, instructed and sent by me are the various *Dharma-mahāmātras* who are looking after the welfare of the charges entrusted individually to their special care, and also of all other religionists generally.

7. King Priyadarsin, the beloved of the gods says thus :

These and many other high officers engaged in looking after the Royal charities and other gifts of mine, of my queens and of the members of my household indicate the several opportunities of charity in diverse ways, here (in Pāṭalīputra) and throughout my empire. These officers are engaged in supervising the charities of my sons and of the sons of my

२८. धंमापदानठाये धंमानुपटिपतिये [१] एस हि धंमापदाने धंमपटीपति च या इयं दया दाने सचे सोचवे मदवे साधवे च लोकस हेवं वढिसति ति [१] देवानंपिये पियदसि लाजा हेवं आहा [१] यानि हि कानिचि ममिया साधवानि कटानि तं लोके अनुपटीपने तं च अनुविधियंति [१] तेन वढिता च

२९. वढिसंति च मातापितिसु सुसुसाया गुल्लसु सुसुसाया वयोमहालकानं अनुपटीपतिया बाभनसमनेसु कपनवलाकेसु आव दासभटकेसु संपटीपतिया [१] देवानंपिये पियदसि लाजा हेवं आहा [१] मुनिसानं चुं या इयं धंमवढि वढिता दुवेहि येव आकालेहि धंमनियमेन च निज्झतिया च [१]

28. dhammāpadānaṭhāye dhammānupaṭipatiye [1] Esa hi dhammāpadāne dhammapaṭipati ca yā iyaṃ dayā dāne sace socave madave sādhave ca lokasa hevaṃ vaḍhisati ti [1] Devānaṃpiye piyadasi lājā hevaṃ āhā [1] Yāni hi kānici mamiyā sādhavāni kaṭāni taṃ loke anupaṭipamne taṃ ca anuvidhiyaṃti [1] Tena vaḍhitā ca

29. vaḍhisamti ca mātāpitisu sususāyā gulusu sususāyā vayomahālakānaṃ anupaṭipatiyā bābhana-samanesu kapanavalākesu āva dāsabhaṭakesu saṃpaṭipatiyā [1] Devānaṃpiye piyadasi lājā hevaṃ āhā [1] Munisānaṃ cu yā iyaṃ dhmmavaḍhi vaḍhitā duvehi yeva ākālehi dhammaniyamena ca nijhatiyā ca [1]

व्यापृता भवन्तीति धर्मापदानार्थाय धर्मानुप्रतिपत्तये । एतद्वि धर्मापदानं धर्मप्रतिपत्तिश्च यदिदं दया दानं सत्यं शौचं मोदः साधुता च लोकस्यैवं वर्धिष्यते इति ।

८. देवानां प्रियः प्रियदर्शी राजैवमाह । यानि हि कानि-चिन्मया साधूनि कृतानि तानि लोकः अनुप्रतिपन्नस्तानि चानुविदधाति । तेन वर्धिता च वर्धिष्यते च मातापित्रोः शुश्रूषा गुरुषु शुश्रूषा वयोमहता-मनुप्रतिपत्तिर्ब्राह्मणश्रमणेषु कृपणवराकेषु यावदासभृतकेषु संप्रतिपत्तिः ।

९. देवानां प्रियः प्रियदर्शी राजैवमाह । मनुष्याणां तु येयं धर्मवृद्धिर्वर्धिता द्वाभ्यामेवाकाराभ्यां धर्मनियमेन च निध्यात्या च । तत्र च

queens, for the performance of noble deeds according to Dharma and conformity to Dharma.

This constitutes noble deeds of Dharma and conformity to Dharma which are increased among the people thus, by performing acts of compassion, charity, truthfulness, purity, happiness and saintliness.

8. King Priyadars'in, the beloved of the gods, says thus :

Whatever meritorious acts I have done, to those the people have conformed and been following them. Thus has increased, and will go on increasing, devotion in the service to mother and father, service to the elders (*gurus*), reverence to the aged, and proper treatment of Brāhmaṇas, Ascetics (*S'ramaṇas*), the distressed, the poor, and also of the slaves and the servants.

9. King Priyadars'in, the beloved of the gods, says thus :

Whatever increase in devotion to Dharma is found among the people has been due to two causes, namely, disciplinary regulations of Dharma and deep

३०. तत चु लहु से धंमनियमे [,] निज्झतिया व भुये [1] धंमनियमे चु खो एस ये मे इयं कटे इमानि च इमानि जातानि अवधियानि [,] अन्नानि पि चु बहुकानि धंमनियमानि यानि मे कटानि [1] निज्झतिया व चु भुये मुनिसानं धंमवढि वढिता अविहिंसाये भुतानं

३१. अनालंभाये पानानं [1] से एताये अथाये इयं कटे [,] पुतापपोतिके चंदमसुलियिके होतु ति [,] तथा च अनुपटीपजंतु ति [1] हेवं हि अनुपटीपजंतं हिदतपालते आलधे होति [1] सतविसतिवसाभिसि-

30. Tata cu lahu se dhammaniyame [,] nijhatiyā va bhuye [1] Dhammaniyame cu kho esa ye me iyaṃ kaṭe imāni ca imāni jātāni avadhiyāni [,] amnāni pi cu bahukāni dhammaniyamāni yāni me kaṭāni [1] Nijhatiyā va cu bhuye munisānaṃ dhammavadhī vadhitā avihimsāye bhutānaṃ

31. anālaṃbhāye pānānaṃ [1] Se etāye athāye iyaṃ kaṭe [,] putāpapotike caṇḍamasuliyike hotu ti [,] tathā ca anupaṭīpajāntu ti [1] Hevaṃ hi anupaṭīpajāntaṃ hidatapālate āladhe hoti [1] Satavisativasā-

लघुः स धर्मनियमो निध्यातिर्भूयसी । धर्मनियमस्तु खल्वेष यो मयायं कृत
इमानि चेमानि जातान्यवध्यानि ; अन्येऽपि तु बहवो धर्मनियमा ये
मया कृताः । निध्यात्यैव तु भूयो मनुष्याणां धर्मवृद्धिर्वर्धिता अविहिंसायै
भूतानामनालम्भाय प्राणानाम् ।

१०. तदेतस्मायथायैदं कृतं पुत्रप्रपौत्रिकं चन्द्रमःसूर्यकं भवत्विति
तथा चानुपद्यन्तामिति । एवं हि अनुप्रतिपद्यमानानामैह्यं च पारव्यं
चाराद्धं भवति ।

meditation. Among these two, the regulations are of less importance (inferior), while deep meditation is of greater importance (superior). These indeed are regulations of Dharma that have been promulgated by me e.g. such and such lives shall not be slaughtered; and there are also many other regulations of Dharma made by me; but, it is by meditation that there is increase of devotion to Dharma among the people resulting in the absention from injury to living beings and abstention from killing of living beings.

10. This rescript on Dharma has been promulgated for this purpose, that it may endure as long as my sons and great-grandsons shall reign, as long as the sun and the moon endure and that it may be followed. Those who follow in the path herein, secure their good both in this world and in the next.

तेन मे इयं धम्मलिबि लिखापापिता ति [1] एतं देवानंपिये आहा [1] इयं

३२. धम्मलिबि अत अथि सिलार्थभानि वा सिलाफलकानि वा
तत कटविया एन एस चिलठितिके सिया [1]

bhisitena me iyam dhammalibi likhāpāpitā ti [1] Etam
devānaṃpiye āhā [1] Iyam

32. dhammalibi ata. athi silāthambhāni vā silā-
phalakāni vā tata kaṭaviyā ena esa cilathitike siyā [1]

११. सप्तविंशतिवर्षाभिषिक्तेन मयेयं धर्मलिपिलेखितेति ।

१२. एतद्देवानां प्रिय आह । इयं धर्मलिपिर्यत्र सन्ति शिला-
स्तम्भा वा शिलाफलकानि वा तत्र कर्तव्या येनैषा चिरस्थितिका स्यात् ॥

11. This edict on Dharma was caused to be inscribed by me when I had been consecrated twenty-seven years.

12. On this the beloved of the gods says :

Wherever there are stone pillars or stone surfaces this edict should be inscribed on them so that it may endure for long ages.

सारनाथस्तम्भलेखः

१. देवा[नंपिये पियदसि लाजा]

२. ए ल

३. पाट[लिपुते] . . ये केनपि संघे भेतवे [१] ए चुं खो

४. भिखू वा भिखुनि वा संघं भाखति से ओदातानि दुसानि

संनंघापयिया आनावाससि

५. आवासयिये [१] हेवं इयं सासने भिखुसंघसि च भिखुनि-
संघसि च विनपयितविये [१]

६. हेवं देवानंपिये आहा [१] हेदिसा च इका लिपी
तुफाकंतिकं हुवाति संसलनसि निखिता [१]

1. Devā[nampiye piyadasi lājā]

2. e la

3. pāṭa[lipute] ye kenapi saṅghe bheta-
ve [१] E cum kho

4. bhikhū vā bhikhuni vā saṅghaṁ bhākhati se
odātāni duśāni saṁnamdhāpayiyā ānāvāsasi

5. āvāsaiye [१] Hevaṁ iyaṁ sāsane bhikhu-
saṅghasi ca bhikhunisaṅghasi ca vimnapayitaviye [१]

6. Hevaṁ devānaṁpiye āhā [१] Hedisā ca ikā
lipī tuphākāntikaṁ huvāti saṁsalanasi nikhitā [१]

MINOR PILLAR EDICTS

SĀRNĀTH EDICT

१. देवानां प्रियः प्रियदर्शी राजा (आह । पाटलिपुत्रे तथाऽन्यत्र वा न) येन केनापि संघो भक्तव्यः । यस्तु खलु भिक्षुर्वा भिक्षुकी वा सङ्घं भनक्ति सोऽवदातानि दूष्याणि संनिधाप्याऽनावासमावासयितव्यः ।

२. एवमिदं शासनं भिक्षुसङ्घे च भिक्षुकीसङ्घे च विज्ञापयितव्यम् । एवं देवानां प्रिय आह । ईदृशी चैका लिपिर्युष्मदन्तिके भवत्विति

1. King Priyadars'in the beloved of the gods, says (thus) :

(At Pātalīputra and in the outlying provincial towns), the *Samgha* (The Order of the Clergy) shall not be divided by any one. If either a monk or a nun divides the *Samgha* (the Order) he or she shall be made to wear the white garment and to live in a non-residence.

2. Thus this command should be communicated to the Orders of both the Monks and Nuns. Thus says the beloved of the gods : Let one copy of this edict be deposited with you in your office (for your use). Let

७. इकं च लिपिं हेदिसमेव उपासकानंतिकं निखिपाथ [1]
ते पि च उपासका अनुपोसथं यावु

८. एतमेव सासनं विस्वंसयितवे अनुपोसथं च धुवाये इकिक्के
महामाते पोसथाये

९. याति एतमेव सासनं विस्वंसयितवे आजानितवे च [1]
आवते च तुफाकं आहाले

१०. सवत विवासयाथ तुफे एतेन वियंजनेन [1] हेमेव सवेसु
कोटविषवेसु एतेन

११. वियंजनेन विवासापयाथा [1]

कौशाम्बीस्तम्भलेखः

१. देवानंपिये आनपयति [1] कोसंबियं महामात

7. Ikaṁ ca lipiṁ hedisameva upāsakānamtikam
nikhipātha [1] Te pi ca upāsakā anuposatham yāvu

8. etameva sāsanam visvaṁsayitave anuposatham
ca dhuvāye ikike mahāmāte posathāye

9. yāti etameva sāsanam visvaṁsayitave ājāni-
tave ca [1] Āvate ca tuphākam āhāle

10. savata vivāsayātha tuphe etena viyaṁja-
nena [1] Hemeva savesu koṭaviṣavesu etena

11. viyaṁjanena vivāsāpayāthā [1]

1. Devānaṁpiye ānapayati [1] Kosambiyam
mahāmāta

संसरणे निक्षिप्ता । एकां च लिपिमीदृशीमेवोपासकान्तिके निक्षिपत् । तेऽपि
 चोपासका अनुपोषधं यान्तु एतदेव शासनं विश्वासयितुम् । अनुपोषधं च
 ध्रुवायामेको महामात्रः पोषधाय याति एतदेव शासनं विश्वासयितुमाज्ञाप-
 यितुं च । यावच्च युष्माकमाहारः सर्वत्र विवासयत यूयमेतेन व्यञ्जनेन ।
 एवमेव सर्वेषु कोष्ठविषयेष्वेतेन व्यञ्जनेन विवासयत ।

KAUSĀMBĪ PILLAR EDICT

देवानां प्रियः आज्ञापयति । कौशाम्बीया महामात्राः . . .

another similar copy of this edict be deposited amidst the lay disciples (*upāsakas*). These lay disciples shall go out on each fasting day to spread faith in this command. At least one officer goes out on each fast-day following the new moon to spread faith in this command and to propagate it. Spread this message as far as your jurisdiction extends, according to this text. Similarly, have this command sent out in the same manner to all garrisons (administrative units) according to this text.



Devānāmpriya (the beloved of the gods), commands thus: The Mahāmātras at Kausāmbī. . . .

२. समगे कटे [१] संघसि नो लहिये
 २. संघं भाखति भिखु वा भिखुनि वा से पि चा
 ४. ओदातानि दुसानि सनंधापयितु अनावाससि आवासयिये[१]

साञ्चीस्तम्भलेखः

१.
 २. . . या भेत(वे) [१] (सं)घे (स)मगे कटे
 ३. भिखूनं च भिखुनीनं चा ति पुतप-
 ४. पोतिके चंदमसूरियिके [१] ये संघं
 ५. भाखति भिखु वा भिखुनि वा ओदाता-
 ६. नि दुसानि सनंधापयितु अनावा-
 ७. ससि वासापेतविये [१] इछा हि मे किं-
 ८. ति [?] संघे समगे चिलथितीके सिया ति [१]

2. samage kaṭe [1] Saṁghasi no lahiye
 3. saṁghaṁ bhākhati bhikhu vā bhi-
 khuni vā se pi cā
 4. odātāni dusāni sanāndhāpayitu anāvāsasi
 āvāsaiye [1]

1.
 2. . . . yā bheta(ve) [1] (Saṁ)ghe (sa)mage kaṭe
 3. bhikhūnaṁ ca bhikhunīnaṁ cā ti putapa-
 4. potike caṁdamasūriyike [1] Ye saṁghaṁ
 5. bhākhati bhikhu vā bhikhuni vā odātā-
 6. ni dusāni sanāndhāpayitu anāva-
 7. sasi vāsāpetaviye [1] Ichā hi me kiṁ-
 8. ti [?] saṁghe samage cilathitīke siyā ti [1]

समाजः कृतः [I] संघे न लभ्यः संघं भिनत्ति भिक्षुर्वा भिक्षुकी
वा सोऽपि च अवदातानि दूष्याणि सन्निधाप्य अनावासमावासयितव्यः ।

SĀÑCĪ PILLAR EDICT

. यो भक्तव्यः [I] संघः समाजः कृतो भिक्षूणां च भिक्षु-
कीनां चेति पुत्रप्रपौत्रिकं आचन्द्रमःसूर्यकम् । यः संघं भनत्ति भिक्षुर्वा
भिक्षुकी वा अवदातानि दूष्याणि सन्निधाप्य अनावासं वासयितव्यः [I]
इच्छा हि मे किमिति ? संघः समाजश्चिरस्थितिकः स्यादिति ।

is made united. should not be received into
the *Saṃgha*.

Whoever causes the *Saṃgha* to break, whether a
Monk or a Nun, (he or she) shall be compelled to wear
white garments and to live in a non-residence (*anā-
vāsasi*—i.e. where there is no residence).

. . . the order shall not be divided. The
Saṃgha of the Orders of the Monks and Nuns has
been made united, that it may continue to be so united
during the times of my sons and great grandsons and
as long as the sun and moon endure. That Monk or
Nun who breaks up the *Saṃgha* shall be made to
wear the white garments and to live in a non-residence.
(*anāvāsasi*). It is my desire that the *Saṃgha* may be
united and endure for long ages.

देव्या लेखः

१. देवानंपियषा वचनेना सवत महामता
२. वतविया [१] ए हेत दुतियाये देवीये दाने
३. अंबावडिका वा आलमे व दानगहे वा ए वा पि अंने
४. कीछि गनीयति ताये देविये षे नानि [१] हेवं (वि)न(ति)
५. दुतियाये देविये ति तीवलमातु कालुवाकिये [१]

लुम्बिनीस्तम्भलेखः

१. देवानपियेन पियदसिन लाजिन वीसतिवसाभिसितेन
२. अतन आगाच महीयिते हिद बुधे जाते सक्कमुनी ति
३. सिलाविगडभी चा कालापित सिलाथभे च उसपापिते

1. Devānaṃpiyaṣā vacanenā savata mahāmatā
2. vataviyā [1] E heta dutiyāye devīye dāne
3. aṃbāvaḍikā vā ālame va dānagahe vā e vā pi
aṃne
4. kīchi ganīyati tāye deviye ṣe nāni [1] Hevaṃ
(vi)na(ti)
5. dutiyāye deviye ti Tīvalamatu Kāluvākiye

-
1. Devānapiyena piyadasina lājina vīsativasābhi-
sitena
 2. atana āgāca mahīyite hida Budhe jāte sakya-
munī ti
 3. silāvigaḍabhī cā kālāpita silāthabhe ca usapā-
pite

QUEEN'S EDICT

देवानां प्रियस्य वचनेन सर्वत्र महामात्रा वक्तव्याः । यदत्र द्वितीयस्या देव्या दानमाम्रवाटिका वा आरामो वा दानगृहं वा यद्वाप्यन्यत्किञ्चिद्गृह्यते तस्या देव्यास्तानि । एवं (विज्ञप्तिः) द्वितीयस्या देव्या इति तीवरमातुः कारुवाक्याः ।

RUMMINĪDEI PILLAR EDICT

देवानां प्रियेण प्रियदर्शिना राज्ञा विंशतिवर्षाभिषिक्तेनात्मनागत्य महीयितमिह बुद्धो जातः शाक्यमुनिरिति । शिलाविकृतमित्तिश्च

By command of Devānāmpriya (the beloved of the gods) the officers (Mahāmātras) everywhere are to be addressed (thus) :

Whatever has been given away as a gift by my second Queen, whether it be a mango-grove or a pleasure garden, or a charity house, or anything else of any description, that should be known as the gift of that queen. Thus requests the second Queen Kāruvākī, mother of Tīvara.

Reverence was paid here in person by King Priyadars'in, the beloved of the gods, when he had been consecrated twenty years, for the reason that the Buddha, the Sākya Sage, was born here. A stone-wall was constructed and a stone pillar was also erected here

४. हिद भगवं जाते ति [;] लुंमिनिगामे उबलिके कटे
 ५. अठभागिये च [I]

निर्ग्रीवस्तम्भलेखः

१. देवानंपियेन पियदसिन लाजिन चोदसवसाभिसितेन
 २. बुधस कोनाकमनस थुवे दुतियं वढिते
 ३. [वीसतिव]साभिसितेन च अतन आगाच महीयिते
 ४. [सिलाथमे च उस]पापिते [I]

4. hida bhagavaṃ jāte ti [;] Lumminigāme
 ubalike kaṭe

5. aṭhabhāgiye ca

1. Devānaṃpiyena piyadasina lājina codasavasā-
 bhisitena

2. Budhasa koṇākamanasa thube dutiyaṃ vaḍhite

3. [vīsatīva]sābhisitena ca atana āgāca mahīyite

4. . . [silāthabhe ca usa]pāpite [I]

कारिता शिलास्तम्भश्चोत्थापित इह भगवाञ्जात इति । रुक्मिणीग्राम
उद्वलिकः कृतोऽष्टभागी च ।

NIGLĪVA PILLAR EDICT

देवानां प्रियेण प्रियदर्शिना राज्ञा चतुर्दशवर्षाभिषिक्तेन बुद्धस्य
कनकमुनेस्तूपो द्वितीयं वर्धितः । (विंशतिवर्षाभिषिक्तेन चात्मनागत्य मही-
यितं (शिलास्तम्भश्चोत्थापितः ।

for the reason that the Enlightened one was born here ;
and the village Rukmiṇī was declared free of taxes
and assigned the right to enjoy the eighth share (due
to the crown).

By King Priyadars'in, the beloved of the gods,
when he had been consecrated fourteen years, this
stupa in honour of the Enlightened Kanakamuni, was
raised for the second time. Again, when the King was
consecrated twenty years, a personal visit was paid to
pay reverence, and a pillar (*stambha*) was also raised.

गुहालेखा:

CAVE EDICTS OF PRIYADARS'IN

(ASOKA)

गुहालेखाः

न्यग्रोधगुहालेखः

१. लाजिना प्रियदसिना दुवाडसवसाभि[सितेना]
२. इयं निगोहकुभा दिना आ[जी]विकेहि [I]

खलतिकगुहालेखः

१. लाजिना प्रियदसिना दुवा-
 २. डसवसाभिसितेना इयं
 ३. कुभा खलतिकपवतसि
 ४. दिना आजीविकेहि [I]
-
1. Lājinā piyadasinā duvāḍasavasābhi[sitenā]
 2. iyaṁ Nigohakubhā dinā ā[ji]vikehi

-
1. Lājinā piyadasinā duvā-
 2. ḍasavāsābhisitenā iyaṁ
 3. kubhā Khalatikapavatasi
 4. dinā ājivikehi

BARABAR CAVE DEDICATIONS

NYAGRODHA CAVE

राज्ञा प्रियदर्शिना द्वादशवर्षाभिषिक्तेनेयं न्यग्रोधगुहा दत्ता आजीव-
केभ्यः ।

KHALATIKA HILL CAVE

राज्ञा प्रियदर्शिना द्वादशवर्षाभिषिक्तेनेयं गुहा खलतिकपर्वते दत्ता
आजीवकेभ्यः ।

By King Priyadars'in, when he had been consecrated twelve years, this Banyan Tree Cave was dedicated as a gift to the Ājīvakas.

This cave on the Khalatika Hill was dedicated as a gift to the Ājīvakas by King Priyadars'in when he had been consecrated twelve years.

३. सुप्रियागुहालेखः

१. लाज प्रियदसी एकुनवी-
२. सतिवसाभिसिते जलघो-
३. सागमथात मे इयं कुभा
४. सुपिये ख(लतिकपवतसि) दि-
५. ना

1. Lāja piyadasī ekunavī-
 2. sativasābhisite jalagho-
 3. sāgamathāta me iyaṁ kubhā
 4. Supiye Kha[latikapavatasi] di-
 5. nā
-

SUPRIYĀ CAVE

राजा प्रियदर्शी एकोनविंशतिवर्षाभिषिक्तः । जलोघोषागमार्थतः
मया इयं गुहा सुप्रिया [खलतिकपर्वते] आजीवकेभ्यः दत्ता ।

King Priyadars'in dedicated this Cave Supriyā on the Khalatika Hill, as a gift to the Ājīvakas, when he had been consecrated nineteen years, as a shelter during the rainy season.

अनुबन्धः

दशरथस्य खलतिकपर्वतस्थगुहालेखाः

वाहीयकगुहालेखः

१. वहियका कुभा दषलथेन देवानंपियेना
२. अनंतलियं अभिषितेना [आजीविकेहि]
३. भदंतेहि वाषनिषिदियाये निषिठे
४. आचंदमषूलियं [१]

गोपिकागुहालेखः

१. गोपिका कुभा दषलथेना देवानंपि-
२. येना आनन्तलियं अभिषितेना आजी-
३. विके[हि भदं]तेहि वाषनि[षि]दियाये
४. निषिठा आचंदमषूलियं ।

1. Vahiyakā kubhā daṣalathena devānampiyenā
2. ānamtaliyaṁ abhiṣitenā [ājivikehi]
3. bhadamtehi vāṣaniṣidiyāye niṣiṭhe
4. ācamdamasūliyaṁ [1]

-
1. Gopikā kubhā daṣalathenā devānampi-
 2. yenā ānamtaliyaṁ abhiṣitenā ājī-
 3. vike(hi bhadam)tehi vāṣani(ṣi)diyāye
 4. niṣiṭhā ācamdamasūliyaṁ [1]

ADDENDUM

CAVE DEDICATIONS OF DAS'ARATHA

VAHIYAKA CAVE

वाहीयकगुहा दशरथेन देवानां प्रियेणाऽऽनन्तर्यामिषिक्तेनाऽऽजीव-
केभ्यो भदन्तेभ्यो वर्षनिषद्यायै निषिक्ता आचन्द्रमःसूर्यम् ।

GOPIKĀ CAVE

गोपिका गुहा दशरथेन देवानां प्रियेणाऽऽनन्तर्यामिषिक्तेनाजीवकेभ्यो
भदन्तेभ्यो वर्षनिषद्यायै निषिक्ता आचन्द्रमःसूर्यम् ।

The Vahiyaka Cave was dedicated (as a gift) to the venerable Ajivaka Ascetics, for residential purposes during the rainy season, as long as the moon and sun endure, by King Das'aratha who was consecrated as king after Devānāmpriya (the beloved of the gods).

The Gopikā Cave was dedicated (as a gift) to the venerable Ājivaka Ascetics for residential purposes during the rainy seson as long as the moon and sun endure, by King Das'aratha who was consecrated as king after Devānāmpriya (beloved of the gods).

वटस्थिकागुहालेखः

१. वठथिका कुभा दषलथेन देवानं-
२. पियेना आनन्तलियं अभिषितेना
३. [आजीवि]केहि भदंतेहि वा(षनि)षिदियाये
४. निषिठा आचंदमषूलियं [I]

1. Vāṭhathikā kubhā daṣalathena devānam-
 2. piyenā ānamtaliyaṁ abhiṣitenā
 3. [ājīvi]kehi bhadam̐tehi vā(ṣani)ṣidiyaye
 4. niṣiṭhā ācam̐damaṣūliyaṁ [I]
-

VAḌATHIKA CAVE

वटस्थिका गुहा दशरथेन देवानां प्रियेणाऽऽनन्तर्यामिषिक्तेना-
ऽऽजीवकेभ्यो भदन्तेभ्यो वर्षनिषद्यायै निषिक्ता आचन्द्रमःसूर्यम् ।

The Vaḍathika Cave was dedicated (as a gift) to the venerable Ājivaka Ascetics, to serve as a dwelling place during the raing season, as long as the moon and sun endure, by King Das'aratha who was consecrated as king after Devānāṁpriya (the beloved of the gods).

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